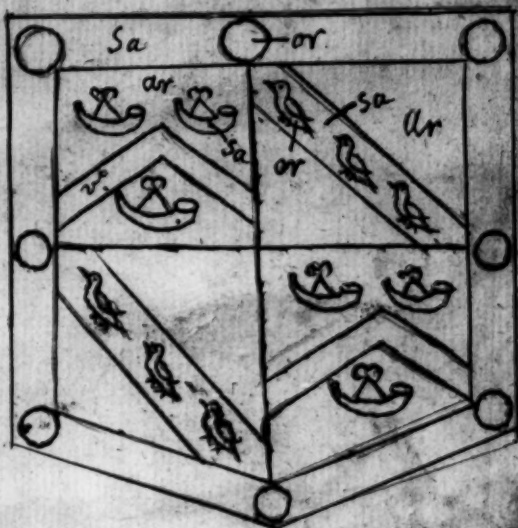


LEGH (Gerarde) The ACCEDENS of ARMORY, with fine wood-cut title, full-page device of Aesop at end, and numerous Coats of Arms, cr. 4to. old sprinkled calf (one or two lower margins torn, and a few other margins slightly stained, otherwise A SOUND AND TALL COPY); rare, £2. 10s

[col. :] Henrie Ballard, dwelling without Temple-barre at the signe of the Beare, 1597

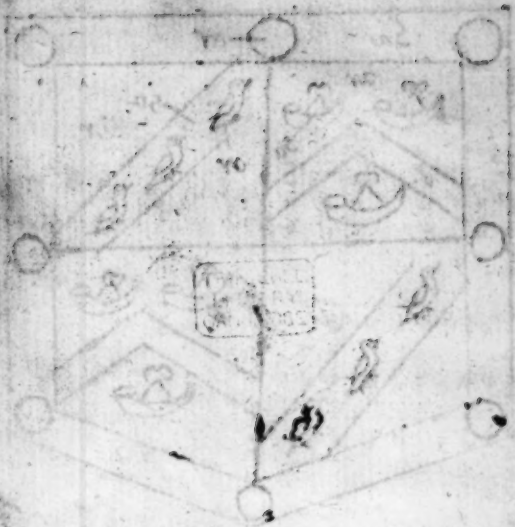
The information is conveyed by means of dialogue, or as the author explains it, 'in familiar talks between Gerarde the Herebaught, and Leigh the Knight.' Nisbet says that it is taken almost verbatim from a translation of an old French MS. by one William Gaxton (Caxton); he also states he borrows much from it, etc. etc. — Moulé.

COLLECTANEA TOPOGRAPHIA et



He beareth in a bordure Sable charged with 8 Besants, Quarterly, in the first & fourth ^{Argent} a Chevron vert, between 3 Bugle horns stringed of the first; in the second & third a bend of the same charged with 3 martlets or.

1881
Fr
1881*
und



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J. J.

A



Newly corrected and augmented.

1612.

f. f.



A Duise you well this worke ere ye reprove,
Conceiue it warely, read it morethen once,
Be learned ere ye teach, leaue off selfe-loue,
So shall you find an Art, worth pretious stones.
Although by kind the (Backe) will not abide
The glittering shew of comely Phoebus course,
But from the light aie shrowds her selfe aside,
Apolloes beames pardy shine nere the worse.



To the honorable assemblie of gentlemen in the Innes of Court and Chauncerie,
Gerard Leigh wilheth Loyaltie.



Considering (right Honorable) dutie that I owe to my naturall Country, and that I have a talent to use to the increase of vertue, by which I am stirred to set forth some part of my time spent, in discharge of my dutie towards God, and the world: Wherefore taking boldnesse, partly of your benigne inclinations, towards the Auncient tokens of Armorie, as right well appeareth in the most Auncientest of your houses, now newlie reedified: I haue therefore enterprised to set out in the English toong, the Blazon of Armes, which are as well gathered out of the holy Scriptures, as of other most ancientest Authors.

And although those be worthy of great laud, that found out the sciences liberall, wherewith the soule of man is beautified. Yet is there due as great commendation to them, that hath searched forth the way, to make the body not much inferior to the soule, And those are they that haue written, and be the authors of this science or sciences. They I say, are named ancient Herechaughts, who haue made distinction betweene the gentle and the vngentle, in whom there is as much difference, as between vertue and vice. For the which we are bound to make for them a worthy memoriall, declaring our kindnesse dewe towards them. Of which sort, I will shew so many, as I haue authorized this pamphlet by. And they are of number ix. as followeth. 1. Nicholas Vpton, desiered bla-

The Preface.

ronne. 2. Nicholas Warde wrote of the whole worke.
3. Bartholus of tricking, and differences of bretheren
and kinsfolke. 4. Vlpianus wrote of the whole. 5. Bud-
deus, of the beginning of the Law of armes. 6. Alciatus
the Booke called Parergon. 7. Fraunces of Foea, of vn-
perfect coulours. 8. Honorius, of the order of battailes
and combat. 9. Iohn le Feroune, of the blazon of cou-
lors. And though I haue of those nine authority, yet my
attempt is not of presumption to teach, (I my selfe hauing
most need to be taught) but only to the intent that Gen-
tlemen, that seek to know all good things, & would haue
an entry into this, may not finde here a thing expedient,
but rather a poore helpe thereto. And for because in mat-
ters of learning, great volumes are of little price, vnlesse
the matters therein be of themselves worthy: therefore I
thought good, rather to write some little booke of rare ti-
tle, then to make a great volume of common matter, and
for so much as this treateth of blazon of armes, and of the
worthy bearers of them (which Plato affirmeth to be the
upholders of the common wealth, and Salomon saith
likewise, where such be not, the people shall fall to ruine)
I therefore, haue named this, the Accedence of Armo-
rie, and do now dedicate it vnto your Honors, as the first
fruits of me, gathered in other mens Orchards, Trusting
that your wisdomes will take in good part, my meaning
& indeuour, (although opprest with rudenesse) by the
example of King Artaxerxes: who disdained not the
poore husbandman his homely hands ful of cleane water,
but thankfully receiued the same, esteeming the present
not after the value, but after the wil of the giuer, by
which it appeareth, that the mind of man enricheth the
value of euery thing, and not the greatnes thereof. And
if (most graue lawyers) I may perceiue your good contenta-

tion

The Preface.

then with this, I shall God willing, after my returne from Venice, present you with the Genealogie of all the Kings of England. since the conquest hitherto: the rather, because I haue seene a booke of the Genealogie of the Kings of France and French Kings, wherein might faults be espied, if it were as diligently looked to, as it hath bin long looked for. And yet I thinke him an Herchaught that compiled the same. But where I shall in this booke commend any one cote, or dispraise, I protest unto you, my meaning is but the generall description of the one and of the other. And againe, how many soeuer I set forth, I meane to name very few, and such they are, as be gone fro the world, of whom I am sure to be vnthanked. Wherefore most humbly I beseech your honors, to daine to be patrons of this my worke, against the middle finger pointings of the vngentiles, disseuered into three vnequall parts. The first whereof are gentile vngentile. Such be they as wil rather sweare Armes, then beare armes. Who of negligence stop mustard pots with their fathers pedegrees, or otherwise abuse them. The second sort, are vngentle Gentlemen, who being enhaunced to Honor, by their fathers, on whom (though it were to their owne worship) yet can they not keepe so much money from the dice, as to make worshipfull obsequies for their said Fathers, with any point of armory: but despise the same, because (say they) those his armes were purchased for slips. Most of these desire the tittle of worship, but none do work the deed that appertaineth therunto. And of these that runne so farre as will not turne, old women will say, such youth wil haue their swing, & it be but in an halter: but God keepe them from that. The third sort, & worst of all, are neither gentle, vngentle, or vngentle gentle, but verry stubble curs, and be neither doers, sufferers, or well

The Preface.

ers of honore receiue. As of late, and of late was called to
worship in a Citie within the prouince of Middlesex,
unto whom the Herechaught came, and him saluted with
ioy of his new Office, requesting of him to see his Cote,
who called vnto him his maid, commanding her to fetch
his Cote: which being brought, was of cloth-garded with
a burgunian Guard of bare Veluet, well bawdefied on the
halfe placard, and squalioted in the fore-quarters. Lo,
quoth the man to the Herechaught, here it is, if ye will
buy it, ye shall haue time of payment, as first to pay halfe
in hand, and the rest by and by. And with much boast he
said, he ware not the same since he came last from Sir
Iohn Shorne. The Herechaught being somewhat mou-
ued, said: I neither asked you for this cote, sheepes cote,
or Hogs-cote, but my meaning was to haue seene your
cote of armes. Armes quoth he, I would haue good legs,
for my armes are indifferent. This man was a horseman,
but not of the lightest sort, or such as are called tight
horsemen. For (saith the Herechaught) such haue feet &
cannot goe, legges they haue, but they cannot stand, let
them be like such as despise all Gentlemen, and euermore
he infected with the Gowne. I could shew you of the end of
him, but because this little Book ought to follow the mat-
ter, whereof it beareth the title, which shall be done in
familiar talke betweene Gerard the Herechaught, and
Leigh the Caligat Knight, therefore I leaue off, and thus
praying you to suffer Diogenes to lie groueling still,
which if ye do not, he will reprove you, as he did one that
was suspected of robbing dead mens Tombes, whereof ye
are neither doers or sufferers. And so praying to God to
keepe you still in that moode, to whom I commit you with
the end of my preface. Humbly beseeching you to under-
stand ere you iudge.

Richard Argoll of the Inner Temple,
writeth the Reader advancement
by Vertue.



He common saying is, that the
liue bush is hanged at the Tau-
uerne dore to declare the wine
within. But the nice searchers
of curious questions, affirme
this the secret cause, for that
that tree by his native property
fashioned into a drinking vessel
plainly describeth vnto the eie
the subtil Art of the Vintner in
mingling licours, which else would lightly deceiue the
thirsty drinkers tast. And therefore where good wine is
(according to the prouerbe) needeth no bush: euen so to
praise it whose excellency vitereth it selfe, is but matter
superfluous and meere mispent time. For lo, the very
title of this worthy worke stayeth the glauncing eye
of the passe by, and maruelously both ioyeth the mindes of
those who by Gods secret iudgement haue attained the
honour thereof, and wonderously inflameth the hearts of
others who as yet haue not tasted it, to archiue the like.
Notwithstanding, perhaps some grimme Philosopher wil
renue *Democritus* practise, in making such scoffe heereat,
that hee will more comber the world with his vaine gig-
ling, then this finall volume might seeme to comber him.
Such girars now be, who seeming to contemne all things,
become themselves a contempt to all men. But to such
foot-followers of like Philosophers; I reply, that those
their great masters whose disciples they vaunt themselves,
yet

To the Reader.

yea in those bookes wherein they scorne honour, yet sought the same in setting their names thereto. Neyther think I notwithstanding their ytter shew, that any of them with *Diogenes* will throw away the dish, to drinke in their hands. But well wit they, that the originall Authour of honouring Nobility, is the high God, who euen in the heauens hath made a discrepans of heauenly spirites, giuing them seuerall names as ensignes of honour. But sithence my purpose is to other ende, leaving this, I bid me thereto, wishing the Reader rather with fauorable attention to listen the precious worth and commodities of the knowledge disclosed in this pamphlet, then with rash and preiudicial iudgement nothing hurtfull to the Authour, but redownding to his owne reproch, to condempne it. All knowledge and Arts rising first in the East amongst the Children of God, as by his secret meanes revealed vnto them, were by the painfull toyle of man deriued from Countrey to Countrey, from Nation to Nation. For Greece it selfe, who shortly after became the Store-house of the highest Mysteries, attributeth the first receiued grounds to the hard trauaile into *Egypt* of that diuine *Plato*. *Rome* eke, was not smally enriched by her Orator, who seemed to spoile that famous *Athens* of her peculiar eloquence, as witnessed the outcrie of *Appolonius* rapt in admiration, astonyed, and sory, saying: *O Tully*, as with wonder I praise thee, so lament I the fortune of the Greekes, sith that learning and eloquence which onely was left vs, is now to Rome transported by thee. Herein as Nations began to grow, so began they to conceiue a stately opinion of themselues, ioyned with a maner contempt of others that lacked the knowledge they had. The Jewes called all other Gentils: The Grecians and Romaines vsing a more reprochfull tearme, scorned the rest as Barberous. The Italians euen at this day (a people in whom as yet lie raked the old sparkes of the Romaine glory) call vs on this side the Alps, *Tramontani*: noting thereby in vs the lacke of ciuility and of their Countrey

To the Reader

courtesie, thinking that nurture hath not yet crept ouer those vail huge hilles. Thus see wee by little and little how knowledge crept to places erst vnknowne: Yet for wee are (as pretely noteth the Poet) seuered from the world, it is thought, that common knowledges came later to vs then to others our Neighbours, for our farther distance from the places where Artes first sprang. But for the seates of Chiuallry and proper aduancements thereof, it is well knowne that this our Country may compare with those who therein thinke themselves most victorious. For perdy, their growing fame first grew by him our whose loynes the *English* Nation sprang. The sonnes of *Ebrancus* the fift King from *Brute* sailing into *Germany*, vnder the conduct of their brother Duke *Asseracus*, possessing a great part thereof, made their prowesse knowne vnto that forraign Nation. *Belinus* with his brother *Brennus* begot by *Dumwallo*, first Crowned King of this Realme, by peaceable possession, and establishing good Lawes, well declared before thy huge Gates (O mighty *Rome*) their Princely courage to be nothing inferior to the old *Italian* glory. *Gurguntus*, sonne to that famous *Beline*, encreasing the honour left him from his worthy auncestre, sayling into *Denmarke*, with famous victory conquered it. And reason well accordeth. For this our clime being subiect to *Mars*, although I knowe some iudge the Moone chiefly to haue domination ouer vs, the people naturally must yeelde such effects, as that mighty Planet imprinteth in these inferior bodies his subiects. For as the heauens haue ruled of old the earth, an vn moueable masse, with their beneficiall effects: so in this our Region, the fire of honour mounting by Martiall prowesse, the chiefe aduanter of gentry, must of force so long last in this Nation, as matter ministred from aboue maintaineth it. Thus gentry rising by prowesse, in memory kept & maintained to posterity by diligence of the Herchaught, craueth of each gende wight of their courtesie,
fa-

To the Reader

fauour and friendship to him : who by record preferreth
to ensuing age, their yong and tender fame, making the
same freshly to flourish many yeares after their last long
 sleepe, and death. For, no lesse weldome ought be this
 displaying of the ensignes and prizes of honour, then of
 honourable deedes, fith honour is the maintenance as wel
 of all other vertues, as of it selfe. Of the honourable
 therefore, and worshipfull, not onely reason, but duty re-
 quireth the entertainment of this Gentleman. But yee
 that now liue, or heereafter shall, trauelling in the chafe
 of the glory descried heere, if heereby your minds be stir-
 red by vertue, to seeke what rest you lackt: then are yee
 also endebted to this well deseruing Authour. But of ne-
 cessity enforced yee of elder Fame, embrace the man,
 and loue the worke, for heere your vertues are
 displayed and blazed to the world, that
 but in corners lurked
 before.



The description of the Viniel with
the circumstance thereof, contained in the
first Page of the Booke.



THE King hath receiued of
God, by the hands of *Moses*,
a sworde of correction for
transgressors, whereby hee
ruleth his Realme, maintai-
neth the Lawe, and by his
Knighthood, defendeth the
Priest & laboring man. The
Iudge receiueth the Law, wherewith he doth enery
man right: & in seruice of the King, he quieteth the
King, the Priest, and the labouring man. The Priest
married to his bookes, preacheth and prayeth for
the King, the Iudge, and the labouring man: Vnto
whom he ministreth the Sacramentes, whose tro-
phy is the cup of health, with bread and wine. The
labouring man who holdeth the plough, hee wor-
keth for the King, the Iudge and the Priest, and get-
teth the fruites of the earth to their sustenance,
whose trophy is the Bill, with Bow & Arrows. All
this whil they are obedient to God, he giueth them
dominion of the world, and maketh all creatures
subiect vnto them: who by reason, haue power to
search the secretes of euery kind, whereof the car-
dinall vertues haue their originall: whose tokens
be shewed in the Scocheon betweene the King and
the Iudge.

Prudence.

Of the *Vinies.*

Prudence.

The first whereof is a looking-glasse of Christal in a field of greene, which signifieth Prudence. *Salomon* sayth, the feare of GOD is the beginning of Prudence. Prudence searcheth all thinges, and tryeth foorth trueth. She taketh counsell of thinges that she purposeth to bring to a good end, calling to minde thinges past, deliberately pondering therein with thinges present, that she may the rather preuent the danger of thinges to come. Prudence discerneth good from euill, and vertue from vice.

Iustice.

The second is a paire of ballance of Siluer, in a fielde blewe, which signifieth, Iustice, who aswell vpholdeth the dignity of euery estate, as also the common wealth, & yeeldeth to euery one his due, and telleth what to do, and what to leaue vndone. Iustice giueth reward after merite, as to the benefactor meede, and to the transgressor punishment. Iustice sustaineth the weake, and maketh a perfit path-way betweene thine and mine, in which sort *Dauid* executed righteousnesse and Iustice.

Fortitude.

The third, is a pillar of Porphier in a golden fielde, which signifieth Fortitude, who groundeth vpon beliefe, and hath a bold spirit inuincible. He passeth not to spend bloud, life, and good. Fortitude is magnificence, with a ioyfull cleare courage administring thinges laudable, with confidence to hold strongly his entent, and by tolleration to suffer all manner griefes, and yet keepeth his minde with-

Of the Viniēt.

without alteration Fortitude is perseuerance, to maintaine all iust quarrels, he fleeth to none but to God, saying he is my Fortitude.

Temperance.

The fourth, is a Iugge and cuppe of Ruby rocke, in a field Siluer, which signifieth Temperance, who ruleth himselfe by discretion, against the violent mouings of courage in things vnlawfull, & causeth all things to proceed in order and degree. He qualifieth manners to comelines, and discerneth causes of equall regiment, keeping alwaies the meane. And as *Salomon* saith, he is discreet, that hath Temperance in talke. And so silence attempereth speech, Temperance is the meane to ioyne the body and soule by abstinence and sobernesse, and causeth the body to despise the world, and desire heauen.



Of the fourth

without alteration. Forasmuch as he is not subject to
 maintenance, all his quarters, he is not subject to
 God, saying he is my Fortitude.

Temperance

The fourth is a judge and cup of his virtues;
 in a field of battle, which fight with Temperance, who
 is not himself by discretion, against the violent
 men of courage in the world, & can do
 all things to proceed in order and degree. The dis-
 creet man is not to be overcome and overcome can be
 of equal regiment, keeping always the mean.
 And as before is said, he is discreet, that in Tem-
 perance is able. And to these virtues
 is the mean to come the po-

ty and love by abstinence and sobriety;
 and can do the body to desire
 the world and desire



The Accedence of Armory.

Leigh.

Gerard.



OD saue you Sir Herehaught. Gerard. And you also. What are you? And wherefore come yee hither? Leigh. I am a Calighate Knight, and vnderstanding yee are an Herehaught, come to learne those things, that you are bound to teach me: that is, to blaze Armes, with al the tearms

thereto appertaining, with my seruice to my Soueraigne.

Ger. And if I were not bound to doe it by mine Oath, yet of courtesie I will teach you. And because ye are willing, I will the sooner instruct you, euen from the beginning to the end: Telling you for the first point, that there are seuen sundry feldes, of the which, fise of them be tearmed colours, and two, Mettals. Leigh. Which are they? Gerard. The two Mettals are Gold & Siluer. And the fise colours, are Red, Blew, Blacke; Greene, and Violet. There are but these colours in Armes (viz:) Red, Blew, Blacke, Greene, Purple (or Violet as he calleth it) and proper colour, which is the naturall colour of any Beast, Fowle, or Hearb: as for Tenne (viz:) Tawny and Sanguine, (viz:) Murry, most Heralds, and those of approued iudgement, do vutterly reiect them for false; the one, as neuer borne of any; and the other mistaken for Purple: and therefore in this impression (as in the former) thought superfluous to bee mentioned. But you must not so tearme them. Wherefore, I will set their proper names within euery of their Scotcheons. And for to call them by these names, it were shame amongst the Herehaughts, and not worthy the name of Elazon. But to the effect. First I will begin with the most pretious Mettall, Gold.

B

(Or.)

The Accedence.



L. That word is French. And wherefore doe ye blase in that language? *Ger.* I blase not in that language: But the tearins of Blazonne are in that language, and I wil tell you why. Sithence the time of that famous Prince, King *William the Conqueror*, who ouercame this Realme with the *Normans*, euen vnto *Cheshire* to the *Malpas*, that language hath beene common to euery English-

man. Likewise, by the victories of that puissant Prince, K. *Edward the third*, conquering twice so much in France, as the Conquerour did in England: It came to passe, that we haue beene mixed, as well in languages, as also in blood. For beyond *Burdeaux*, the English speech hath beene as commonly talked, as in London is now *French* and *Dutch*. Since that time (I say) they haue beene vsed as well herein, as in the Lawes of this Realme, the names of all Offices and Officers: and in a manner, in all Gentlemanlie games and pastimes, as Hawking, Hunting, or otherwise. And now to speake of the worthinesse of this Mettall, Golde: *Aristotle* saith, it is fixed, and when it is fine, it will not rust: so will it not melt in the fire without Art. *Plato* telleth of it, to be plyant, pure, and temperate, and to haue vertue to cleanse superfluities gathered in bodies; whereupon he declareth, that it helpeth Leprosie, and cleanseth Mefelrie. *Auicene* reporteth, that the sylings of Gold, put into meat or drink, taketh away the trembling of the hart, sowning, and the splenatique disease. *Leigh.* Why set you forth such commendation of Golde? Is such praise required in your Art? *Ge.* I say thus much, & must yet say more in the commending of the worthinesse thereof. For looke how much this Mettall excelleth all others in the kinde thereof, as in fine.

Sol
Jonax
or

finenes and purity : so much should the bearer thereof, excel all other, in prowesse and vertue. Therefore saith *Christine of Pise*, no man should beare this mettall in armes, but Emperors and Kings, or of the blood Royall. *Le.* Are there not many that notwithstanding, beare gold in their armes, and are not of the blood Royall? *Ge.* Yes, but *Christine* spake it, as only for the worthines thereof : Meaning, that as none ought to be woorthier then they : so they should beare the worthiest mettall of all other. And yet I might say more in commendation thereof. *Le.* By your leaue, I perceiue then, that it was not in vaine, that *Phalerius* said, they would dig *Pluto* out of hell for Gold. The which whether it were for the worthinesse of the mettall, or for couetousnesse of their mindes : doubtles not onely they, but many moe, haue in such sort desired it, that some haue ventured body and soule to beare it. *Ge.* Whensoever I speake of bearing, I meane the worthines of the bearer, for honours sake. And so worthy is this mettall Golde, as it hath not beene, but well remembered to be spoken of in the Bible, as in Exodus by the commaundement of God, when there were diuers instruments appointed to be made to his honour, then Gold was vsed as mettall fittest to serue for the same purpose. *Leigh.* I pray you now abridge off your talke thereof, for I knowe it to be precious, and I my selfe will conclude the whole matter, with that witty saying of Philip, that mighty King of Macedonia, who being fully bent to take a certaine Castle, whereof it was tolde him by his Souldiours, that it was a thing vnlikely by strength of man to be ouercome, asked of them, if it were not possible for an Asse heauy laden with Gold to haue accessse thereto. *Ge.* Indeeede, this perswadeth further to make me thinke that Gold is not onely vertuous, but also victorious. Well nowe to leaue this matter, and come to another, I will shew you of that planet, whereunto Gold is resembled. The Sunne is likened thereto, and is vsed likewise in blazon. The Philosophers write, that as the hart in man is the noblest : so is this planet, of all other the

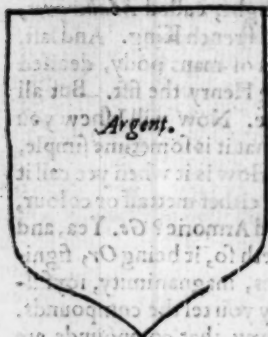
worthiest, and as it were the very comfort of them all. Euen so *Ambrosius* in *Exameron* sayth, that the Sun is the eye of the world, inirth of the day, fairenes of heauen, measure of times, vertue and strength of all that is engendered. *Martianus* telleth, that the Sunne passing in the middle of the circle of the Zodiack, sendeth from himselfe twelue beams, by which the vpper and nether bodies are comforted. The Sun (sayth he) is the well of the mind, reason, might, and in wit of the world, and moderature of the firmament. *Macrobius* sheweth in defining the Planetes, that the light of all the roundnes of Circles, commeth of the Sun. And that he is in the middest among the Planetes, to make harmony and accorde, as the middle string of an instrument of Musicke. *Ecclesiastes* sayth, what is more cleare then the Sun? The Sun sayth he, ouerlooketh all things and declareth the day. *Leigh*. Can ye say any more in commendation of this Planet? *Gerard*. Yea, twice as much, if it were not for making you weary. But to conclude, *Saint Mathew* writeth, that *Iesus* when hee was transfigured, his face shone as the Sunne. And hee sayeth also in the end (whereby he meaneth the ende of endes) the righteous shall shine as the Sunne. Well, nowe I will proceede to that precious stone, which the Herehaughtes doe vse in blazon, for, and in the name of this mettall, and Planet that is called a Topace, which stone for his vertue, is sayed to bee noble. And as *Dioscorides* wryteth, it swageth wrath, sorrow, and cuill thoughtes, and helpeth the bearer thereof, of frenzie and sodaine death. This stone, for his worthinesse, was set in the breast lappe of *Aaron*. *Leigh*. Are these so many and sundry blazons, vsed of all Herehaughtes? And are they all auncient? *Gerard*. These three sorts haue been vsed, and are as auncient as from the first begining of Armes bearing. And there are three other also, but they bee of nearer time. As blazon by the dayes in the weeke, deuised by *Fawcon*, principall Herehaughte of *Englande*, in the tyme
of

Of Colours.

of the famous Ki. *Edward* the third, Also Blazon by Flowers, deuised by a French Herchaught, called *Malloques*, in the time of *Charles* the seauenth French King. And last, the blazon, by the principall parts of mans body, deuised by an *Almaine*, in the time of King *Henry* the first. But all those I omit for lengthning of time. Now will I shew you the meaning of this mettall, and that it is sometime simple, and sometime compounded. *Le.* How is it when yee call it simple? *Ge.* The Scocheon is then, either mettall or colour, onely a field. *Le.* But is that good Armoric? *Ge.* Yea, and very ancient, and who that beareth so, it being *Or*, signifieth vnto them, wisdome, riches, magnanimity, ioyfulness, & elation of mind. *Le.* I pray you tel the compounds. *Ge.* I will. You must note by the way, that compounds are sometime tearmed partitions, and yet are they still called compounds, whereof I will shew you heereafter at large, when you shall tearme them compounds, and when partitions. Now I will onely shew the composition, or ioyning of mettall or colour, with Gold as followeth.

- 1 But simple, first it signifieth as before is rehearsed.
- 2 With *Argent*, to be a victor ouer all Infidels, Turkes, and Sarazins.
- 3 With *Gules*, to shed his owne blood for the riches of this world, and liberally to spend it.
- 4 With *Azure*, to bee trusted, to keepe the riches of the world for himselfe, and from others.
- 5 With *Sable*, constant in euery thing, also in loue.
- 6 With *Verte*, ioyfull with worldly riches.
- 7 With *Purple*, a friend to his enemy.

Le. I perceiue you well. Go now to the second Mettall.



Pearl.
Luna
Argent

Argent.

Ge. That is called Siluer, & blazed by the name of Argent. It is a royall mettall, and doth honourable seruice to princes, as well in vessel of household, as for the larges in gift thereof. It is commonly known to be of such nature, that it will not bee wrought with the hammer, before the siluer Smith hath abased it with copper. Being fine, it is said to bee medicinable.

Le. You digresse now, and meddle with that that appertaineth not to this Art. *Ge.* I maruell what Science, Art, or mistery it were, that an Herauld should haue none intelligence thereof, were it neuer so secret or profound? For, if he haue not of all things some vnderstanding, as well as of seuerall languages, he is not worthy to be an Herehaught. Therefore necessary it is for him to haue an vniuersal knowledge in each thing. But though this indeed concerne another Art, yet our part is to set out that wee doe, to glory. For looke what soundes to praise and cominendation, that we meddle and must haue to doe withall. But because ye haue taken me vp so short at the beginning, as though ye thought I would haue beene long in prayeing of Siluer, as I was of Golde, I will for your ease cut off moch that I was minded to haue spoken. To conclude therefore, onely note this. That as the precious mettall Gold, doth in his nature excell all other: So is Siluer onely excelled thereof, and except that, is the most precious of all other mettals. Nowe I will leaue it, and come to the planet thereof, which is the Moone, *Pliny* saith, the Moone is the fairenes of the night, mother of the humour, and lady of the sea and times. *Macrobius* writeth, that the Moone is the chaunger of the ayre and

and windes, Lady of the floods and ebbes, and encreaser of braine, bloud and marrow. The holy scripture saith, shee is the ripener and encreaser of fruites, as appeareth in the benediction of Ioseph, Moyses blessing him with the ripe fruits of the Moon. Which is a good prooffe, that the moon bringeth ripenes vnto fruits, though it seem a thing contrary to reason. And so there I leaue, & come now to the precious stone, called the Pearle, which *Isidore* writeth, to bee engendered of the dewe of Heauen. *Plato* saith the Pearle hath vertue comfortatiue, and restoratiue, and is foode to man: which is verified by *Iosephus*, who sheweth, that when Ierusalem was besieged by *Titus Vespasian*, the Iewes liued long, hauing nothing to eat but only Pearles. *Aristotle* telleth, that pearle hath a singuler vertue in comforting the braine. The kingdome of Heauen saith Christ, is like vnto a Marchant seeking goodly Pearls, which when he found one precious pearle, solde all that hee had and bought it. Whereby Herehaughts may learne, to bestow this precious treasure vpon such as worthily will esteem the same, and to rewarde the Oxe with hay, as *Agrippa* well noteth. And so end I with this mettall, planet and stone, shewing vnto you the signification of the mettall.

1 Simply of it selfe, it signifieth to the bearer thereof; chastity, virginity, cleare conscience, and charity.

Compounded.

- 2 With *Or*, to reuenge Christs bloodshed.
 - 3 With *Gules*, hold in all honesty.
 - 4 With *Azure*, custodie with discretion.
 - 5 With *Sable*, yeelding vp all pleasure.
 - 6 With *Verte*, in youth vertuous, and continuance thereof.
 - 7 With *Purple*, the louing fauor of the people.
- Le.* I pray you satisfie me in one thing that I will aske you, whereby I may the rather vnderstand your compounds. For in your compounds of Gold, with all other, you haue set the Syluer, and shewing your meaning thereof, in that place your saying is, with Syluer, and here ye say with Gold, and to mine vnderstanding, they ought both haue one meaning.

Ge. It might seeme so to the vnskilfull, but you must vnderstand, that in the treaty of Gold, where I say with Argent, which is as much to say, as with Siluer, the Golde is there first. So heere in this place, when I say with Or (which is to be vnderstood with Gold) the Siluer is first. For that must be a generall rule vnto you for the first naming of ouerie thing. For therein standeth a preheminence, *Le.* I doo now vnderstand you. As though the field of the Scocheon, were of both these mettals, of the which (by the meanes of the standing of them) there should be a regard, and that is shewed by the meaning of this word (with.) Well now I pray you to proccede, and shew me of the seauen colours.

Genles.

Ge. The first of these five colours, is called *Genles*. And in colour neither red nor Sanguine, but is the very vermilion it selfe, for that is right *Geule*. It is a royall colour, and hath that proper quality in it selfe, that it may not be gazed on any while; for then the eye is weakned thereby. The author wherof, is prooue it selfe. *Le.* I thinke you may be to seeke for commendation

of this colour, for I haue not heard much either spoken or written in praise of it. Can ye say anything? *Ge.* Although it shew it selfe to be cominendable, yet shall it not want my praise. I were neere driuen to the wall, if I had no more to commend this colour by, but that where with the French Herehaughts did set forth their *Auriflambe* which came from Heauen, as by vaine myracle they saine. But they that make such shift, should rather haue taken occasi-
on

Ruby
Mars
Gules

on to praise the same, for that the red Rams skins covered the Arke. And that is no fable, Yet for my promise of commendations, I say to you, it is, and long hath beene vsed of Emperors and Kings for an apparrel of maiesty, and of Iudges in their iudgement seats. Also God the Father, promising redemptiō to the people by the passion of Christ; saith, what is hee that cometh from *Edome*, with red coloured cloaths of *Basra*, which is so costly cloth? Besides this, it is often spoken of in the Scripture, which I leaue off, for lengthening of time. Now, will I speake of the plannet Mars, which is the Plannet that this colour appertaineth to, and is of all other, the hottest and most fiery. *Marcianus* telleth, he is the Armipotent God of battell, whose hardy desire is to be auenged with speedy boldnes. *Prothomus* saith, this Plannet maketh a man apt to all fry workes. *Le.* If this be all the praise you can giue him, you will no more offend me with tediousnes. *Ger.* What needeth more then inough, can ye not vnderstand heerby what the Nature of Mars is? *Le.* Yes very well. *Ge.* Why then I wil shew you of the precious stone, appertaining to that colour and Planet, which is called a Rubie. It is a stone of dignity, and as *Isidore* writeth, is of the kinde of Carbuncles. This precious stone, neyther fire wasteth, nor changeth his colour. This was one of the precious stones that was set in the brest-lap of *Aarō*. Of diuers Authors, this is diuersly and woonderfully commended, for his singuler vertues. As who list to read, in ay finde plentifully enough written thereof. Now to the colour simple and compound.

Of it selfe.

- 1 It betokeneth strength, boldnesse with hardinesse.
- 2 With *Or*, a desire to conquer.
- 3 With *Argent*, enuy teuenged.
- 4 With *Azure*, to win heauen by good deeds.
- 5 With *Sable*, hateth the world with wearinesse thereof.
- 6 With *Verte*, bold of courage in youth.
- 7 With *Purple*, strong in deed, iust in word.

Le,

Le. Now if it please you, to the second colour, *Ge.* That is called blew, and named of Herehaughts, Azure.

Azure,



Azure : It is royall and a colour of heavenly hew. For when the Sun shineth most cleare, and that all clouds are put to exile, the firmament is all wholly of this colour, which is onely of the purenesse of the ayre. Whereof Iob speaketh to the busie searchers of Gods misteries, saying. Then shall the residue of the life be as cleare as the noone day : which to the iudgement of man, is all *Azure*. Whose proper planet is

Jupiter, which by his goodnes as *Maxtianus* sayth, abateth the malice of Saturne. Therefore the Poets sain, that he did put his father out of his kingdome : *Isidore* writeth, as he abateth the malice of the euill planets, so he augmenteth the goodnesse of good planets, whose precious stone is the Saphire, which as *Isidore* telleth, is both noble and excellent, & to be worn vpon the fingers of princes. *Dioscorides* writeth of it, saying: It lightneth the body, and preserueth the limmes whole. The Saphire (sayth hee) is the Carbuncles mother. For the Carbuncle is found within the Saphire, as the child within the wombe. He saith also, it hath a singuler vertue, to accord people in strife, and to abate ynkind heare of burning seauers. Bound to the pulse, it helpeth against melâcholy, & stancheth bleeding that commeth of anguish, and is a remedy against venom, and preserueth the sight. In the old time, it was onely hallowed to *Apollo*, the rather to haue a speedy answer of him, of those things that were requested. Here ending with this colour, planet and stone, I will enter into the significations.

I Which simply sheweth the bearer to be of godly disposition

Saphire
Jupiter
Azure

- tion, and in renowne to the end of the world.
- 2 With *Or*, the ioyfull pleasures of riches.
 - 3 With *Argent*, vigilant in seruice.
 - 4 With *Geules*, ready to reprotoe villainous deedes.
 - 5 With *Sable*, lamenting all mens hurts.
 - 6 With *Verte*, to preuaile in all new enterprises.
 - 7 With *Purpure*, good in counsell, and to be beleueed.
- Le.* The third colour & fift field is black, what say you of it?
G. I say it is so of colour, but must not so be called, but *Sable*.

Sable.

And although it doe represent moorning, yet it is honourable, and worthy to be born in armes, so that it be born orderly. Black (saith Aristotle) is the priuation of white, or cleannes that is engendred of darkenes. Whereby it should appeare, to be the anti-entest amog colours. For in the first of Genesis it appeareth that darknes was, before God made light, and then darkenes would haue beene fellow with light, if

GOD had not seperated them. I could shewe much commendation thereof, by authority of Scripture. But for tarrying too long on one thing, I ouerpasse that colour, and will beginne with this planer, whose name is *Saturne*, that high and mighty potentate, which surmounteth so much al the rest in degree. Vnder whome are brought out graue and deepe counsellours, great builders, and repairers of ancient houses; plentifull keepers of them, and long liued men. Whose precious stone is, the *Diamond*, which of his hardnesse, pierceth all other Stones and Mettalles: whereof it is sayed by *Ezechiell*. Thy fore-head shall bee harder then the *Diamond* stone. As who should say: thy fore-head shal be as hard as that which hath nothing to compare with



amend
 in
 le

with it in hardnesse. This Stone is called of the Greekes, by the name of a Vertue, as may not be daunted. *Isidore* saith, it warneth the bearers thereof to eschew venom. *Dioscorides* writeth, that it withstandeth Witch-craftes. This Stone (saith he) borne on the left shoulder, hath vertue against chidings, and strife of Enemies. *Leigh*. What are the significations of this colour Sable? *Gerard*.

1 Of it selfe constancy, diuine doctrine, and heauinesse for losse of Friends.

2 With *Or*, honour with long life.

3 With *Argent*, famous.

4 With *Gules*, to be feared of his Enemies.

5 With *Azure*, studious to appease strife.

6 With *Verte*, after great sorrow, much ioy.

7 With *Purple*, religious to the death.

Le. I haue heard it said of Herehaughtes, that Siluer and Sables is the richest shield of all other. I pray you tell mee whether it bee so? *Ge*. No, whosoever saith so, mistaketh the matter. For we haue in Armes bearing, three sundry degrees. And they are all Superlatiues, as followeth:

1 Most rich.

2 Most faire.

3 Most glittering.

Le. I pray yee tell me which they are, and how I should know them. *Ge*. When the field is *Or*, and the thing that occupyeth the field, is *Sable*, that Coate is most rich. *Le*. What is your reason? *Ger*. When the Diamond is set in Gold, the Mettall honoureth the stone, and the Stone the Mettall. And if it were set in Siluer, the Stone should honour the Mettall, and the Mettall abase the Stone of honor. And so that colour is most richest, when it is in most richest field. *Leigh*. And what say ye of the second? *Gerard*. Most fairest is that, that may be farthest scene, or best perceived. The which is, when the field is *Argent*, and that that occupyeth the field, is *Sable*. *Leigh*. What is the reason? *Gerard*. *Argent* will be scene in the darkest place that is, and contrari-

contrariwise, *Sable* will bee scene in the most clearest light that may be. So these are euen as light and darknesse. And sithen of nature they may bee scene farthest of all other colours, therefore is that shield called fairest in the field. And as for the third, you know the value of Gold, you know also the riches of the earth, when it is clad with that comfortable colour, Greene: both which are ioyfull to behold, as well to man as beast, being not onely to them great delight and comforte, as also the onely meane of all their chiefeest sustenance. When these two richesse (I say) are borne together, it giueth reioysing to the hearte of the beholder. And therefore when Golde is the fiede, and *Verte* occupieth the same, then is it most glittering. It is written in Ecelesiastes, as a Smaradge that is set in Golde, so is the mirth of Musicke, by the myrth of Wine. By which comparison you may see, that *Verte* in Or, is glorious to beholde, and glittering of it selfe. And now to the fourth colour.

Verte.

That is green and blazed *Verte*: Of the which all Authors agree, that it is much comfortable to the sight of man, and of all colours most ioyfull to the heart. And therefore in May (the pleasantest moneth of all the yeare) when the groundes are clad all in their naturall colour & kind, what ioy trowe you is it to the beholder? Doeth it not, euen while hee reioyceth, rauish him of al his sense? Esay sayth, take

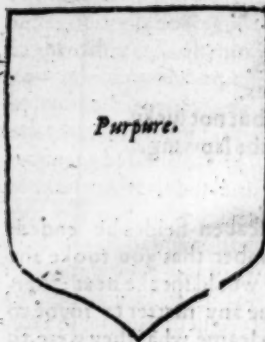
your pleasure vnder all greene trees, with much more commendation, (whereof I coulde speake) mentioned in the
Scip-

Scriptures. *Le.* Let that passe. I pray you what planet belongeth to this colour? *Cera.* *Venus*, which as *Messa Hala* the old Astrologer sayth, is a feminine planet, and of complexion temperately cold and inoyst. *Isidore* writeth, that the Planet exciteth to loue woonderfully, especially betweene man and woman. But that I commit wholly to the iudgement of worthy *Gower*, and of that famous sir *Geff. Chaucer*, whose woorkes doe yet remaine as greene as the Lawrell tree, comparable in euery point with those which haue deserved chiefest prayse. And now to the Smaradge, a precious stone, otherwise called the Emeraude, which hath in it selfe singuler vertue. *Dioscorides* sayeth, it comforteth the vitall spirites. *Ecclesiastes* in commendation thereof, maketh a comparison with these wordes. As the mirth of Musicke comforteth the spirites, so the Smaradge comforteth the sight, whereby the heart receiueth ioy. Also it represseth motions of lust, and helpeth against illusions. *Isidore* saith, that this stone passeth all other colours in greenesse, either of tree, hearbe, or grasse of the field. And in the sunne shining, rayseth of it selfe a beame in the ayre. *Dioscorides* sayeth, it encreaseh riches, and preuayleth in play. *Ambrosius* affirmeth, that it ceaseth tempest, and stencheth bloud: but who that readeth the Apocalips, shal find there a Rayne-bowe about the seate of God, of Smaradge onely. Of the which colour, planet, and precious stone, I leaue off. And now to the significations. First of it selfe.

It signifieth ioyfull loue, bountifull mirth, and gladnes, with continuance of the same.

- 2 With *Or*, all in pleasure and ioy.
- 3 With *Argent*, a sure liuetenant.
- 4 With *Genles*, no weather stoppeth his will.
- 5 With *Azure*, too merry and glad.
- 6 With *Sable*, moderate of mirth.
- 7 With *Purpure*, after good fortune, euill lucke.

Purple.



The which colour in Armes is purple, and is blazed by this worde, *Purple*, which is a princely colour. *Isidore* sayth, there are many other colours, that Dyers and Painters do occupy, but this colour (saith he) of them all is most Noble. And that is well declared by the answer of *Plato* to *Dionysius*, who at a banquet, commaunding a mask to be made in that colour, *Purple*, esteeming the same

according to the worthinesse, saide: Sithence it was a colour for Kings and Princes, to bee vsed in Maiesty, it were not meete, to abase the same in vaine sport and wantonnes. *Pliny*, eke writing thereof, sayth, that wooll died into *Purple*, is a remedy against incurable diseases. *Valerius* affirmeth, that *Hostilius* was the first King, that ever ware *Purple*. I reade, that *Salomons* seate was of the same colour, whereof *Ileau*, and will speake of the planet appropriated thereto, and that hight *Mercury*. *Mesa hala* writeth, that it is of a goodly temperature, and is of quality good with the good, and goeth with the euill for companies sake. And in his coniunctions, agreeth with all the other planets. The Poets call him the God of Orators. *Ptholomeus* nameth him to bee a kalker, and writer of Characters, numbers, and figures. The stone like vnto this planet is the *Amatist*, a very precious stone, and one of them that was set in the breaste of *Aaron*. This (as *Isidore* sheweth) is enemy to drunkennesse, and giddy braines, and causeth a man to haue good forecast, and a quick mind, remoueth idle thoughts, and increaseth good vnderstanding. Thus ending with
this

this colour, planet, and stone : I will shewe you the signification of the bearer thereof.

Simply, First it sheweth iurisdiction, a ruler of lawes, and in Iustice to be equall with a Prince.

- 2 With *Or*, sage and rich.
- 3 With *Argent*, loueth quietnes.
- 4 With *Geules*, politike in warres.
- 5 With *Azure*, a iust seruitour, but not lucky.
- 6 With *Sable*, as lamentable as the lapwing.
- 7 With *Verte*, Scorpion like.

Leigh.

NOW I perceiue the seauen fieldes be ended, and I doe not remember that you tooke any order, whereof you would speake next : therefore except yee haue any matter to ioyne to this, my desire is, to learne what they were, to whom Armes were first giuen, and by what name ye terme them. *Gera.* You speake both of good matter, and in good time.

Noblenesse (according as authours haue written of the same) is a dignity and excellency of birth, and lignage. For when private possessions, were giuen by the consent of the people (who then had all thinges in common, and were equall without degree) they gaue both the one and the other to him at whose vertue they maruelled, and of whome they receiued a common benefite. And this benignity is called in English, gentlenesse, and thereof were they called gentlemen. Of whome issued children, who beeing brought vp in vertue, and perceiuing the aduancement of their progenitors, endeououred themselues to walke their parents steppes, and stil retayned the fauour, and reuerence of the people. Thus for the goodnesse proceeded of such generation, the state of them were called good kinde. And when vertue with greate possessions or dignity, had got continuance in one bloud, then was it nobility. For the which they were to bee honoured. *Aristotle* in his Politiques,

tiqnes, rehearsed foure kinds thereof. As noblenes of riches, and noblenes of linage, noblenes of vertue, and noblenes of science. Of all which, I meane to shew ye but of two of them, that is of vertue, and linage, from whence all the other doe proceede, euen as one of them two proceede out of the other. Noblenesse of vertue, is a glory gotten by courage of manhood, good conditions, chaste liuing, and by laudable honesty. All which belongeth to the heart of man, by exercise of good workes, with whō they are made familiar. *S. Chrysostome* saith, a man may presume to take himselfe as verie perfite noble, which is ashamed to sinne, and will not suffer himselfe to bee overcome of the same. And therefore as the soule is more precious then the body, so much is noblenes of vertue, more precious then noblenes of lignage. and so I end of that. The noblenesse of lignage, is an excellency of dignity going out of the bodie, but not comming out alwaie of himselfe that is so ennoblised, for perhaps hee neuer deserued that which came to him from his auncestours, who by their merites haue gotten the same. And therefore comming of natures giste, it ought not to be boasted off. For *Seneca* sayeth, he that doth boast of the stock that he came off, doth praise an other man. The bondman may boast and say, all wee bee commen of Adam. So *Lucifer* with his complises might say, all we be commen of heauen. And that is true. But yet for their punishment are all driuen into the bottomles pit of hell, vnto whom the prophet *Esay* saith: How art thou fallen from heauen oh *Lucifer*? how hast thou gotten a fall euen to the ground? for thou saidst, I will climb vp into heauen and make my seate aboue beside the stars. The same *Sathaell* tharchangell, made after the similitude of God, full of wisdom and perfite fairnes, as saith *S. Gregorie*, and Prince of the ten orders of Angels, abode not in heauen one houre, but for the sinne of pride, hee with his consentants were vtterly expelled. For restitution of the which tenth order, it pleased the diuine

Maieſty of God the Father of his infinite goodneſſe, to make man after his owne ſimilitude, as appeareth in *Genes*. So man was made a living ſoule, & as the Philoſophers ſaith, hauing life in ſoure manners; that is to ſay, perſeuerant, liuely, mouing, and vnderſtanding. And furthermore, man in his firſt Creation, was immortal, not by Nature, as Angels, which haue no power to die, but by grace; that is to ſay, by poſſibility not to haue died. For if he had kept innocency, he ſhould haue had no knowledge of death. Now the Deuill that was firſt bound, had deſpice at *Adam*, that was then ſo free, and aſſaulted him, till he had cauſed him to breake the Commandement of God: by which man was brought into thraldome, that continued vntill ſuch time it pleaſed the Father of Heauen, to ſend into this World his onely Sonne, begotten before Lucifer (as *Dauid* ſaith) *Jeſus Chriſt*, a Gentleman of great lineage (as the Genealogie of *Mathew* and *Luke* doe accord) and King of the Iewes, to redeem mankind to fulfill that place in heauen by meekneſſe, that Sathael loſt by preſumption. This did God ennobliſh man, and endewing him with the white veſture of Baptiſme, that he ſhould euer after bee a preſt Souldier to fight againſt his Enemy the Deuill, and all his pompes. Moreouer, for that it might bee knowne, that euen anone after the creation of *Adam*, there was both gentleneſſe & vngentleneſſe, you ſhall vnderſtand that the ſecond man that was borne was a Gentleman, whoſe name was *Abell*. I ſay a Gentleman, both of vertue and of lineage, with whoſe ſacrifice God was much pleaſed. His Brother *Cain* was vngentle, for he offered God the worſt of his fruites. And yet contrary to the law of nature, ſlew his Brother *Abell*. Alſo *Noah* had 3. Sons, in whom appeared gentlenes and vngentleneſſe; as in *Cham* it was vngently done to diſcouer the priuities of his Father, & laugh him to ſcorne. It was gently done of *Sem* and *Iapheth*, to reprove their Brother, and with feare and ſhame to couer their Father. Wherefore *Noah* bleſſed *Sem* and *Iapheth*, and curſed *Cham* with ſeruitude

ruide and bondage. Betweene these three Sons he deuided the world. *Sem* his Son and heire, he made Prince of *Asia*, from whom Christ lineally descended on his mothers side, and *Cham* his second Son, he made Prince of *Africa*, and *Japheth* his third Son, he made Prince of *Europa*. Of these Children issued Emperours, Kings, and diuers degrees of Rulers, whereof at this day wee haue eight: of the which eight, foure are Noble, as Gentleman, Esquire, Knight, and Baron; and foure are excellent, as Earle, Marquesse, Duke and Prince. *Le.* Well Sir, here is enough for gentlenes and Nobility. I pray you, what is next to be learned? *Ge.* I haue not yet done with this: for of these only, I could make the Booke. But for to ease your wearinesse, I will make short with you. There are foure Gentlemen of sundry callings. *Le.* Which are they? *Ge.* The first is a Gentleman of auncstry, which must needs be a Gentleman of blood. But if he die without issue, the whole cote-armor is lost, and then it falleth to be a Coat of vnperfite bearing. The second is a Gentleman of blood, and not of ancessry. As when hee is the second in degree, descended from the first of that name. The third, is a gentleman of coat-armor, and not of blood. That is to say, a gentleman of cote-Armour of the Kings badge, as the Kings deuise giuen him by a Herhaught. This is the second vnperfect cote armor: for if hee dye without heire, his cote is done. But if he haue issue to the third descendant, that is a gentleman of blood. The fourth is, where lawfull wars are proclaimed betweene King and King, and the Kings stander displaid. A Christian, if he (I say) in the seruice of GOD and his Prince, kill an Heathen Gentleman, of what degree soeuer hee bee (a Knight Baneret except) he shall beare the Armes, and vse his archieument without any difference, sauing onely the word of the same miscreant Gentleman.

This is also an vnperfite Coate, for if he dye without yssue of his body, the Coate is doone. But if hee haue yssue to the first degree, then are they all Gentiles of

bloud, and there he taketh his first beginning to be a gentleman of bloud. And here is to be noted, that no Christian man may beare any christian mans cote, neither pagane, paganes cote, on the condition aforesaid. And yet there is a preheminance, and this it is. If an Englishman in field, or when the banner royall is aduanced doe put to flight any gentleman, enemy to his Prince, of what degree soeuer he be, one (excepted) from his banner of armes, standard, Pennon, guydon, or ensigne &c. The English souldior may honor his owne cote in the sinister quarter, with the proper cote of the gentleman so fled away. And so in like manner must you vnderstand, when the like feat is practised at the besieging of a hold. *Le.* But I pray you, how is it in the challenge of combat? *Ge.* I know what maketh you doubt, indged it hath bin said also, that if one christian man ouercome another in challenge of combat, that then he that is victor, shall beare the cote of the vanquished, but that is an error. Yet he that is vanquished shall lose his owne proper cote, but the victor shall not haue it. The herauld shall haue the cote and set it vp in his office as a reuerfed cote, provided, that the same shall not let any of the kindred of the vanquished, to vse or beare the same, other then the issue of his owne body vanquished. Also if a younger brother will enter combat, or go into the field with the difference to him belonging in his armes, the heire or his younger brothers shall prohibue him the bearing thereof because they are all interested in the same as saith *Bar-toll*, least flaunder should come to those armes, for it is doubtfull whether he shall be victor or victus. *Le.* What remedy is there then? *Gerard.* If he be a knight he may haue his owne collours. But if an Esquire weare a skarfe from the left shoulder, to the right side, of one collour onely. *Le.* Oh, that you would not cease to tell of these things, till I were weary. *Ge.* Well for that I do see in you a will to learne this Art, I lay the content of all artes, I will shew some part thereof. *Le.* If you will let me chuse the matter,

I would now desire to know somewhat of Scocheons. *Ge.* Although it were not the best order to begin there, yet because of your request, and that I meane not to tyre you, I will shew you my fantasie. First I meane to tell you what a Scocheon is, of which there are nine sundry fashions, and all auncient. Ye shall vnderstand that a fiekde onely maketh Armes, for because in the first inuention of them, they were not called Armes, but tokens or markes. So then euery noble man had a Token or marke to shew of his Nobilitie and valiantnesse. And after by a fairer name, they were called Armes because they were obtained by two or one of the foure cardinall vertues at the least.



And this is the first, and antientest of all others. Of this the Poets make mention in this wise. King Phœrus had issue three daughters, Medusa, Steno and Euriale. Medusa with Neptune the god of the Sea, committed adultrie in the Temple of Minerua, who was in reuenge thereof turned by the mightie Gods, into an ouglie monstrous shape,

and her golden haire into foule lothsome serpents, who enueying her life with further reuenge, seeking to haue that monster slaine, gaue a Christiline shielde to her lieutenant *Perseus* the Palladian knight (son of the high Ioue begotten vpon Danae shadowd in the golden shower) where with when he had slaine the horrible Gorgon *Medusa*, hee consecrated the same to mightie goddesse *Pallas*. Because by her diuine power, he had the victorie. This shielde (the very patern whereof, standeth aboue) that noble souldiour *Vlisses*, withdrew out of the Cittie of Troy, leaving not behind him the Image of *Pallas*. Before which thing done, the Augures said that it was not possible to winne that notable defended towne of Troy. Because ye shall thinke, it no newe thing, it was 1774. yeare of the world, and before the incarnation of Christ. 1189. yeares. This Goddes taught vnto the Libians all things appertaining vnto war. So that I take her for goddesse of Herchargets.



The seconde shielde was on this fashion, of the which forte, I reade of in the Bible that king *Salomon* caused to be

be made three hundred of beaten golde. *Le.* Was this similitude vpon them? *Ger.* No neither would I that you should haue respect to any thing that is set on any of these nine Eschocheons. Because ye shall learn by them nothing of Blazon, I set them out onely for their sundry fashions. And for that, I will not haue them bare, I vse my fantasie. As for the similitude, that you see on this, I doe it for Antiquities sake. I haue seene it stamped in Silver forty one yeares before Christes Incarnation, by that Noble man *Othanius*, the second Emperour of *Rome*, and Nephew to that worthy Conquerour *Iulius Caesar*. The fashion of the Shielde is about 2000. yeares past, since the first deuice heereof, proued by good authority.

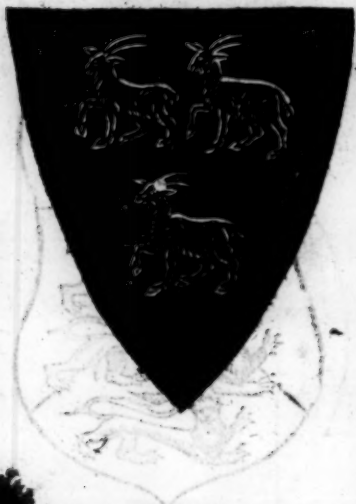


This is the third Shield, and of the *Catholines*, whose leader was that woorthy Captaine *Catulus*, that subdued the

The Accedence

Cimbrians, which was ten years before the Incarnation of Christ. This Noble man reprooved *Silla*, for killing of a thousand Prisoners, on this wise. With whom shall we live, if in warre wee kill the armed, and in peace the unarmed? This man (I say) builded the City of *Tiber*, in the remembrance of his Brother *Tiburtus* and son liue I send you br

As for the multitude, they are on this side of the Atlantic quite large. I have some in St. Louis, some in New Orleans, and some in New York. The number of the latter is about 100,000, and the number of the former is about 100,000. The number of the latter is about 100,000, and the number of the former is about 100,000.



That now inhabite *Mesopotamia*, otherwise called the French-men, *Dierbechians*; they I say, haue of old vsed this fashion of Shield, which I thinke they had of the *Troyans*, and suppose it to be of greater antiquity.

The



The first Shield is on this fashion; it was used of the people inhabiting the Isle of *Sardinia*, called *Sardulardes*. This people would by art so harden these Shields, made of the Wood of *Saunder*s, that they could not be cut with Sword, or pierced with Launce.

This



This Shilde is the sixt of this number, and vsed of that valiant Captaine *Antonius*, a browne man of colour, and very hardy. Hee tooke *Arabanus* King of *Armenia*, tyed him in Silver bands. He married with Royalty the famous *Cleopatra*, Queene of *Egypt*.

and

This



This is the seauenth Shield, and is 3970. yeares old. For *Iofas*, which was King of *Italy*, with the helpe of the *Sici- lians*, had a Sonne, whole Name was *Coribant*, who succee- ding his Father, called his people *Coribantes*. This people (*I say*) vsed these Shieldes, with two Dartes every one of them on the back-side, which those people with the strength of their arme, would sling violently.

This



This is the eyght Shielde, and was ysed at the siegde of
Troy of the *Trojan* Horsemen, that then were cladde all in
 Maile, who had one of these fixed before their breastes,
 somewhat toward the left shoulder. And I cannot discerne
 but the Shield that fell out of the aire in the time of *Numa*
 King of the *Romans*, was on this fashion.

The



The ninth and last sundry fashion Shield, is this, which was vsed of the *Greekes* at the recule of *Troy*, and yet vsed amongst them, and also amongst the *Morisco* Horsemen. And it is borne of them in such sort, as is to a worthy defence of their bodies, for it guardeth the body from the waite vpyward wholly. Now for because the fourth Shielde is transformed into another fashion at these dates, as by the Scocheons of this Booke. yee haue at length, (I say) though that the fourth Shielde was first made for Horsemen, yet since that time, it hath beene much vsed for footmen, and did containe in length fise foote, and in breadth at the cheefe, two foote. I take to my witheffe, Sir *Iohn Froyssart*, who writing of the battaile of *Poyers*, smote by the flowre of *Chiualrie*, furnamed the blacke Prince, who commaunded, that the body of the Lord *Richard* of *Duray*, should be laid on a Targe, that fise men might bear the same

Q if G.L. were not .oo much additted to the number of nine, as wel in his E. cohi- ons, as in his other obser- uations. *Ferne* 155. & 76.

same to the Cardinall of *Pirgorth* for a present, with commendations from him. The which Targe, should appeare to be either of that bignesse, or bigger. *Leigh*. It is likely to be so, if it were with others as it was with King *Alexander*: who, when hee went against the puissant King *Porus*, being constrained to follow his enterprize, and to conuey his Hoast ouer a Riuer of wonderful greatnesse, where-with his footmen being afraid, durst not aduenture to passe ouer the same. King *Alexander* lamenting that hee could not swimme, suddenly therewithall, pulled a Target from one of his Souldiers, and cast it into the Water, and stood vppon the same, holding him with his Speare, and so conueyed by wise guiding himselfe ouer the dangerous water. And I call also to remembrance, that in the latter end of the raigne of valiant King *Edward* the third, the *Frenchmen* to saue them from the liberall shot of English Archers, had a shield made of Elme, of 7. foote in length, and 3. foot in bredth, and an inch of thicknesse. This was, and is called a *Panice*, and is now vsed on ship-boord. These had the armes of the generall of the fiede vppon them, and were brought thither in Carts, and made sharpe at the point to pitch into the ground. *Leigh*. Well, let that passe: and further, if I should not make ye wearie of me, I could aske you one question more, and that is this? When beganne Armes? And whether at the siege of Troy, or not?

Gov. At the siege of Troy, there was a certaine perfectnesse of it determined amongst Princes, as in our daies now we do perfect things that were but rudely done of ancient time. Some things also be vnperfect, that were done of our forefathers. I meane heerein of no other thing but of Armes onely, and in Armorie, whose Lawes were before the siege of Troy, as appeareth in *Deuteronomion*: which hath had since that time so many additions, that few Herehaughts know the Law of Arms, neyther yet manie Ciuilians. But I say to you, it must be verie ancient, for field and fight cannot be continued without Law, victorie alone being

ing the Law-maker, who was 900. yeares before the siege of *Troy*, and 1206. yeares before the incarnation of Christ. The name of famous victory first began among the *Scythians*, who were no lesse enobled by their women, then by their men: for they obtained the Empire of *Asia* thrice, which they kept tributary vnto them, vntill the time of *Ninus*, they themselves remaining continually without the subiection of other Princes. They put to shamefull flight *Darius* King of *Persia*: they ouerthrew *Zopirona* the Captain of *Alexander*, with his army: they slew *Cyrus* with all his power: their Women eke at the riuer *Thermodoon*, reuenged the death of their husbands with the slaughter of a great number of their enemies; who after that by war they had gotten peace, and by their hardinesse, won a great part of *Asia* and *Europa*, they made of themselves a kingdome, by the name of *Amazons*, wherof the most part were shooting women. They fought hand to hand with the most valiantest Princes of the world, as with *Hercules*, *Thebesus*, *Achilles*, and the great *Alexander* himselfe. But what should I need to shew you more of them? I would not haue said so much, but for the strangenesse of the matter, for it were enough for my purpose, if it may appear that they were warriors; and therefore say I, bearers of Armes, and that of ancient time. The orders of Armes, were vsed in the warres betweene *Ianus* and *Cham*, on the one partie, and *Hamon* and *Dionisius* on the other side, which were 800. yeares before the siege of *Troy*. Also *Iustinian* writeth, that *Pallas* did not onely teach the *Libians* the Lawe of Armes, but also the feats of defence belonging to warres, *Ascolanita Semyramis* the widdowe of *Ninus*, excelled all other in Chiuallry, Magnificence, triumphs, and victories. She brought *Ethiophe* vnder her subiection, & made war into *India*, whether neuer any durst enter, but the great *Alexander*. And was any of this done thinke you, without ensignes and tokens of Armes? nay, and that might I shew you more plainly, if I did not eschew tediousnesse. As of

Aurelius

The Accedence

Aurelius the seauenth Emperour of *Affrica*, who flourished in wit of warfare, and was 700. yeare before the siege of *Troy*. But if I should rehearse all the valiant Emperours, Kings, and Princes with their enterprises, it would be volumes, as of *Balkan*, that victorious Emperour of *Affria*: *Phoreneus* King of *Argues*: Duke *Moses*, that ouer-came the Kings of *Amorea* and *Muabires*, vnto whome GOD spake, saying! Every man of the Children of *Israel*, shal pitch vnder his owne Standard, and vnder the Armes of their Fathers house. And shall I forget *Iosua*, that mighty Prince, who whilst the *Sun* withheld his course, ouerthrew xxxi. Kings. This man being endued with all vertues, knew also the Law of Armes, without the which, neyther battell may be set, field pitched, or men marshalled to the warres. Doubtlesse, euen from the beginning, in their cognisances they vied gards of timdly colours about their Garmentes, wreaths of two colours about their heads, as hereafter ye shal haue by example, *Oscar*, a Prince of the *Tuniscans*, who raigned 105. yeares before the siege of *Troy*, bare for his Armes a Serpent. How thinke you by that woorthy Duke *Gedeon*, that slew *Oreb*, *Zeb*, and *Zatmann*, with an hundred and twenty thousand of *Midianites* and *Arabies*, was this done without *Guidon* or *Pinnoyne*? This was an hundred yeares before the siege of *Troy*. If it were done without Law, then was it murder.

Duke *Iosua*. Well, to make the matter more manifest vnto you, duke *Iosua* the first of the nine Woorthies. (of whom I spake before.) This *Iosua* I say, bare perfect Armour, which is thus blazed, Partie Bendie Sinister, Or, and Gules, a fletcher Mouse or Bat, displayed, Sable. *Le.* Did all the other 8. beare Armes also? *Ger.* They did, whereof I will notify vnto you in blazon orderly, as they were neare this time.

Hector. The second VVorthy, was *Hector* of *Troy*. Hee bare Sable, two Lyons combatand, Or.

Dauid. The third was *Dauid*, and he bare Azure, a Harpe Or.

Alexander. The fourth was *Alexander*, the which did beare Gules,

a Lyon Or, seiante in a Chaire, holding a battell axe Argent.

The fift, was *Indus Machabens*, whose shielde was Or, *Indus Machabens*.
2. Ransens in pale proper.

The sixt was *Iulius Caesar*, who bare Or, an Eagle displayed with two heads Sable.

The seuenth, King *Arthur*, and he had his shield azure K. *Arthur*.
13. Crownes Or, 3. 3, 3, 3, and 1.

The viii, was *Charlemaine*, and he bare the Ierusalem *Charlemaine* shield, Impaled with the Imperiall Cote, as heereafter ye shall see more at large.

The ninth *Sir Guy*, Earle of Warwicke, who beareth *Sir Guy*.
Checky, Or, and Azure, a Cheueron Ermine. All which, I haue shewed you for the antiquity of armory. And although the siege of Troy be of ancienty 2751. years past: yet if ye weigh the matter, ye shal perceiue that bearing of armes, & armory, are much more ancient. But the vniuerfall goodly order was not then such as is now. For vntill that time, Mettal was not known from colour, neither was there any Rules, made before: for without difference, one man bare anothers Cote: Whereuppon, grew strife, the end whereof was losse of life.

And furthermore, for the antiquitie of Armorie, I will shew you the thing I found in an Author enticuled, *Gesta Troianorum*, wherein yee shall finde the selfesame words as they heere follow. In ancient time, I read, that there was no other order but two, that is to say, Wedlocke, and Knighthood. A Knight was made, before any Cote armour, whereof *Olibion* was the first that euer was. *Asteriall* his Father, came of the line of that woorthy Gentleman *Iapheth*, and saw the people multiplie, hauing no Gouvernour, and that the cursed people of *Sem*, warred against them: *Olibion* beeing a mightie man, and strong, the people cryed vpon him to bee their Gouvernour. A thousande men were then Mustered of *Iaphetes* line. *Asteriall* made to his Sonne, a Garland of nine
D diuers

diuers precious stones in Token of Cheualry, to be the gouernour of a thousand men. *Olibion* kneeled to *Asterial* his Father, and asked his blessing: *Asterial* took *Iapheth* Fauchien that *Tubal* made before the flood, and smote flatling nine times vpon the right shoulder of *Olibion*, in token of the nine vertues of the aforesaide precious stones, with a charge to keep the nine vertues of Chiualrie, as followeth, saying:

- 1 You shall hold with the sacrifice of the great GOD of heauen.
- 2 You shall honor your Father and Mother.
- 3 You shall be mercifull to all people.
- 4 You shall do no harme to the poore.
- 5 You shall not turne your backe to your enemies.
- 6 You shall hold promise, as well to friend as foe.
- 7 Ye shall keepe hospitality, especially to strangers.
- 8 You shall vphold Maidens right.
- 9 You shall not see the widdowes wronged.

Then *Asterial* made to *Olibion* a Target of Oliue Tree, with three corners, two aboue his face, and one beneath to the ground ward, in token that he was the chiefe of the bloud of the three sonnes of *Noah*. By the Oliue tree, he vnderstood to win victory. By the point of his Target to the ground, his cursed Brother *Caine*. By the right corner, *Iapheth*, by the left corner, *Sem*. And this is written for your learning. *Le*. Verily, it delighteth me much to heare it, and I cannot bee wearie, so long as you continue in this talke. *Ge*. Yet will I stay you a little longer, and vouch you some authoritie of Antiquitie out of our owne records, worth recital.

The manner and Armes of the five
Conquerors of England.



BRule the son of *Silvius* *Brute*.
Pestunus (as Histories
affirme) comming out of
Italy, with his *Troyans* found
out this Island, and raigned
as King thereof, whose heirs
enjoyed the same, by the
space of 616. yeares. About
which time his issue ended
in King *Ferrens*. Hee bare
quarterly two Coates. The
first Gules, a Lion passant O,
The second Azure, three

Crownes in bend, Or. The third as the second, the fourth
as the first.



Iulius *Caesar*, a Romaine,
In the yeere before the in- *Iulius*
carnation of Christ, 52. af- *Caesar*.
ter his conquest of France,
sayled ouer into the Island:
and ouerthrowing *Cassibe-*
lan, subiected it to Tribute;
vnder which forme of Go-
uernment, it continued by
the space of 483. yeares. At
which time, *Constantine* of
Armorica obtained the king
dome. He bore Or, an Ea-

gle displayed with two heads, S.

D 2

Hengest

Hengeſt.



Hengeſt, Duke of Angles, in the year after Chriſt, 450. ſubdued the Eaſt part of this Realme: and firſt erected the Kingdom of Kent, whoſe ſucceſſors afterwards becoming Lords almoſt of the whole Iſlande, gaue vnto the ſame the name of England, and replenished the greater part thereof, with his Poſterity. Hee beareth party per feſſe, Geu. and Arg. on the firſt a Lyon rampant, crowned Argent. On the ſecond, a bend B. charged with 3. Martlets of the ſecond. He continued about 540. yeares.

Swaine.



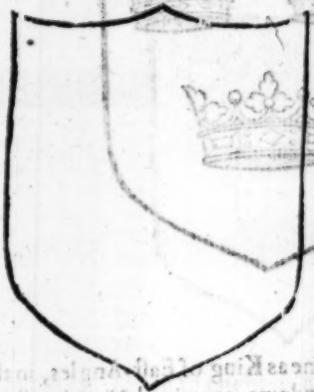
Swaine K. of Denmarke, in the year of our Lord 950. attempted the Kingdom, & compelled K. Ethelred to pay tribute during the tearme of 20. yeares. At which time Hardicanutus the Daniſh k. Edward was crowned in his place. He beareth party per feſſe. Ar. and G. on the firſt, a Griffins Sergeant, membred and beaked B. on the ſecond, a Lyon rampant Or. He continued about 77. yeares

William.



William, Bastarde duke of Normandy, in the yeare of our lord 1067. hauing slain Harold the first in battell, seized on the kingdome, whose heyres haue happily enioyed the same to this present day. Hee beareth G. two Lyons passant guardant Or. Since the beginning of his raig to this yeare 1604. is 537. yeares.

The diuision of the Saxon Heptarchy.



Hengest, the first Saxon, began to raig ouer the kingdome of Kent, in the time of Vortiger, K. of Brittain, in the yeare of our Lord, 456. whose Kingdome was after swallowed by Egbert, K. of West-Saxons, in the yeare, 807. Hee beareth as before.

D 3

Ells,



Ella, began to raigne as K.
of Suffex, in the yeare 478.
This Kingdome was also redu-
ced vnder the Kingdome of the
West-Saxons, by *Cadwall*, in
the yeare, 615. He beareth par-
ty per Saltier, Or, and Geules,
fourre cressant counterchanged



Vffa, beganne to raigne as King of East-Angles, in the
yeare 492. This Kingdome, contained *Norfolke*, *Cam-*
bridge, *Suffolke*, and *Ely*, and was vnited in the yeare, 920.
by *Edward* the sonne of *Ethelred*, King of West-Saxons.
He beareth B. three Crownets, Or.

Cerdik,



Cerdik, beganne to craigne as King of the west-Saxons, in the yeare 519. whose kingdome contained the Counties of *Hampshire, Wiltshire, Dorsetshire, Somerset* and *Devon*. The successors of this king, reduced the whole Islande into one Monarchy. He beareth b. a Crosse paterne betweene five Martlets.



Eghewin, began to raigne as King of *Essex*, in the yeare, 527. His kingdome contained *Essex, Middlesex*, and *Hartfordshire*. It fell vnto the Saxons by the valour of *Egbert*, in the yeare 748. He beareth an Escoccheon plaine G.



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Martlets.



Echewin, began to raigne as King of Essex, in the yeare,
527. His kingdome contained Essex, Middlesex, and
Hartfordshire. It fell vnto the Saxons by the valour of Eg-
bert, in the yeare 748. He beareth an Escoccheon plaine G.



IDa, beganne to raigne in the Kingdom of *Northumberland*, in the yeare 547. It contained *Lancaster*, *Yorkshire*, *Cumberland*, *Westmerland*, and *Northumberlande*. And was ioined to the foresaide Monarchy by *Ashelstan*. He beareth Or, a Bore saliant, S.



Penda began to raigne as King of *Mercia*, in the yeare 626. whose kingdome contained *Glocester*, *Hereford*, *Chester*, *Stafford*, *Worcester*, *Oxford*, *Warwick*, *Darby*, *Leicester*, *Buckingham*, *Northampton*, *Nottingham*, *Lincolne*, *Bedforde*, and *Huntingdon*.

This Kingdome was won by *Alfred*, King of *West-Saxons* in the yeare 852. He beareth G. a Cheuron Arg. betweene 3. Estolles, Or.

A Catalogue of the ancient Armes belonging vnto England, with the alterations thereof, and the causes: from the raigñ of S. Edward the Confessor, vnto the time of Henry the 5.



THE first Saxon Kings Christian, are said to haue borne this Crosse alone: The Martlets were added by *Alfred*, at such time as the *Danes* ouerran the Realme, and depriued him of his Dominion. Alluding to the Nature of the Martlets, who in the winter are enforced to seeke forraine Countries, & not to pitch their foote at any time. But some affirme, that the same Martlets were vsed in the same armes long before. He beareth B. a crosse patente between fūe Martlets, Or.

King

K. Harold.



King *Harold*, not being right heir to Saint *Edward*, v-surped the Crowne and the kingdome, and therefore, was not esteemed to beate the true arms of the same.

Hee beareth G. Crossule, two bars Or, voyded B. fixe Leopardes faces of the second.

Rollo.



This was the ancient Armes of *Rollo* the Dane, and first Duke of Normandy, which belonged vnto *William* the Conquerour, in the right of the saide Dukedome. Diuers doo mistake these to be Leopards: which error doth arise, by the French Blazons, who tearme all Lions passant gardant, King

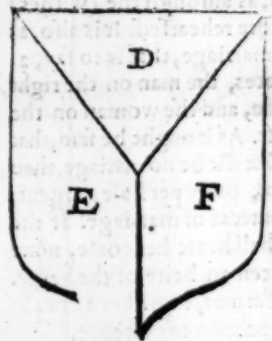
to be Leopards. He beareth G. two Lyons passant gardant Or.

The first.



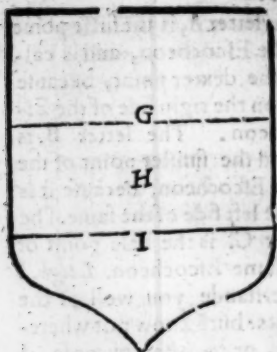
This letter A, is the firste point of the Escoccheon, and is called the dexter point, because it is on the right side of the Escoccheon. The letter B. is called the sinister point of the same Escoccheon, because it is in the left side of the same. The letter C. is the base point of the same Escoccheon. *Leigh.* I vnderstande you well of the points: but I know not wherefore, or to what purpose, I should neede to learne them. *Ger.* By that time yee haue practised, ye shall thinke it necessary to know these seuerall pointes. For in some armes, especially in Dutch armes, ye shall haue three sundry thinges occupie, these three sundry pointes. Experience shall teach you this, when ye come to it. The second Escoccheon hath other three points, as.

The second.



The letter D. is cald the chiefe point. The letter E. must be takē for the dexter base point, and the letter F. you must take for the sinister base point. This I thinke sufficient for those. *Le.* I do perceiue by this, that sometime it will so bee, as one onely thing or token, shalbe vpon one of these partes of the Escoccheon, that shall not be else-where.

The

The third.

Ge. Ye haue said, And nowe I will shew you of the three last points, and on this wise. The Letter G. of al places of the Scochion, standeth in the most honourablest, and is called the honor point. The letter H. is termed the Fesse point. The Letter I. is called the nombril. For it is euen opposite to the Nauell. Thus I haue shewed you for these nine points. Now will

I declare to you of nine sundry partitions.

The first partition.

The first whereof is a partition from the highest part of Escoccheon, vnto the lowest point, as heere appeareth. And although it must be blazed so, yet is it a ioyning together, & must be thought of, as amongst the (wities) afore rehearsed. It is also, as a marriage, that is to say, 2, cotes; the man on the right side, and the woman on the left. As it might be said, that

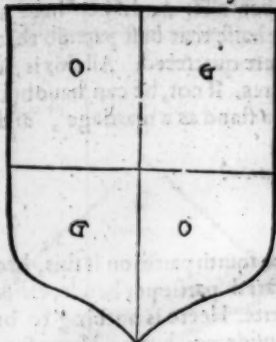
Argent martied with Gules. But if it be no marriage, then ye shall say for the blazon thereof, party per Pale, argent, and gules. But somewhat to intreat of marriage. If the man haue married an heire, he shall beare her coate, none otherwise vntill hee haue begotten an heire of the heyre. Then may he, by the courtesie of armes, beare her armes in an Escoccheon, that is to say a Scochion of pretence.

The

Of Partitions.

47

The second Partition.



The second partition is on this wise, and is not otherwise blazed. He beareth quarterly, Or, and Gules. Heere is also to be noted, that if the man marry an heire, and haue by her an heir, the same heire shall beate his Fathers cote, and his Mothers quartered, as this is. Then it shall be saide, he beareth quarterly, the first Or, the seconde Gules, the third as the second: the fourth, as the first. And this

betokeneth a fixed inheritance.

The third partition.



The thirde partition, is ouer all the bredth of the Escoccheon, & is blazed, party per Fesse, Argent, and vert.

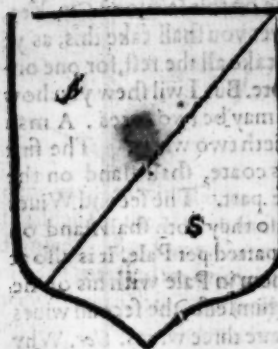
Le. May there bee two cotes borne on this fashion? *Ger.* Yea, and yet you shall take this, as ye shall take all the rest, for one onlie cote. But I wil shew you how they may be two cotes. A man marieth two wiues. The first wiues coate, shall stand on the chiefe part. The second Wiues

cote, shall stand on the bast, and so they both shall stand on the left side of the Scocheon, as parted per Pale. It is also at his choise, whether he will set them in Pale with his owne cote: the first wiues cote next to himselfe, the second wiues cote vttermoſt. *Le.* What if he haue three wiues. *Ger.* Why the moe the merrier. If there bee seauen they shall all haue roome. But I say, the two first marriages shall stand ioyntly on

on the cheefe point, & the last marriage shall take the whole baste of the halfe Scocheon to her selfe. And if hee haue a fourth wife, then she must haue halfe that bast part. So that cote shall seeme as though it were quartered. All this is, if these wiues abouesaid were heires. If not, he can haue but the liuing cote, and no more to stand as a marriage, and none otherwise.

The fourth partition.

The fourth partition is this, hee beareth partie per bende, Or & Verte. Heere is nothing to be considered, but as I haue spoken in the (wishes) except this, that it is but one onelic Cote. For Cotes may not bee ioined together on this fashion.

The fift partition.

The fift partition is cleane contrarie, & is blazed on this wise. Partie per bende Sinister, Argent and Sable. *Le.* Wherefore do you beginne to blaze at the dexter point, knowing that ther is an old rule, that which soeuer is of two colours, doth occupie the point of the Scocheon, that should be named first. *Get. Nicholas Ward*, a good author who wrote of this art, 113. yeares past, saith, that whatsoeuer of mixt colours do shew most in the field, that should bee named

med first. Hee biddeth also, to giue preheminence to mettrals.

The six partition.



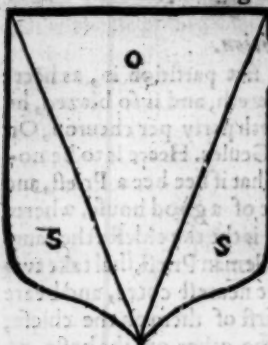
The six partition is, as heere appeareth, and is so blazed, he beareth party per cheuron, Or, and Geules. Heere is to be noted, that if hee bee a Priest, and come of a good house, whereof he is the the eldest / the same Gentleman Priest, shall take two of the nearest cotes, and beare the first of them on the chiefe, and the other on the baste, on this wise. For when he is dead, the cote liueth, and declareth the bearer thereof. But the same is neuer to be borne of any other man, in that order againe. I could shew you an example, but because it is as farre as Manchester, I omit it.

The seauenth partition.



The seauenth partition is this, Party per Saltier, Argent and Sable. This may be good Armory, if all the foure peeces be charged with some thing, quicke or dead. It is better, if it be charged but with 2. thinges of one kind, that especially vpon the Argent, but best of al it is, to haue but one onely quicke thing, ouer all the field. I haue heard some, that hath termed this a Geron of 4. peeces. If *Vlpianus* were liuing, he would be against that error, whose mind I vse in my Gerons, as hereafter ye shall see.

The eight Partition.

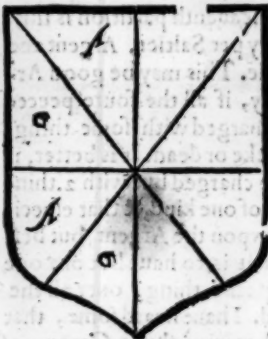


Heere haue you the eight partition, which is to bee blazed on this fort: partie per pile in point, Or and Sable. There may no part of this be charged, but onely the Pile part. And that may be vsed as one onely cote. For if it be charged, you shall leaue the field vntolde. If this Escoccheon were made after the old fashion, you should see very little of the Sable. Therefore the

Pile hath the preheminence. And if it were square, as in a banner, the two sides were two halfe Piles, and ioyned together one whole, as big as the Pile. *Le.* Wherefore do ye name Or, first? *Ge.* Because it both occupieth the chiefe of the escoccheon, & toucheth the three points thereof.

The ninth Partition.

Q. The difference between this Partition, and the Honorable Ordinary so called.



The ninth partition is Gerone of eight peeces, Argent, and Gules. It is commended of mine authors, afore spoken of; And thus haue I shewed you, of points and partitions: whereby ye are well acquainted with your Escoccheon, I will therefore shew you of signes that are borne, and doe occupie the same Escoccheon. And although the crosse of all other tokens be not most auncientest, yet most christienest. Therefore I wil begin at the same, whereas there are diuers & sundry sortes of Crosse, & borne on sundrie waies, to the intent you may the better

ter

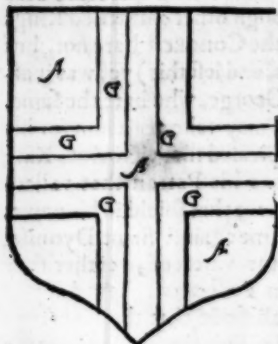
ter blase and tell of the like I will set out some of them, among which number I wil begin with the crosse, commonly called S. Georges crosse, which is thus blazed.



The Christian Kings of England haue borne that in name of S. George, the field argent: a plaine crosse geuls. The field signifieth purenesse of life, the crosse signifieth the blood that Christ shed for vs his people of England, whom *Trenisa* calleth the people of God, and the Realme he calleth Gods land. *Le.* Why doye call it *S. Georges* crosse? *Sith Harding* doth write, that *Ioseph* of Arama-

thia, who came into this Realme with *Vespasian* the Emperour, and instructing *Arviragus*, (then the King of this Land) in the faith, christened him, and gaue vnto him this shield: which was 200. yeares before Saint George was borne. *Ge.* Ye say true. For *Lucius*, the second Christened King of this Realme, bare the same. And also King *Arthur*, which afterwarde (although other christened Kings beside of this Realme, before the Conquest bare not, but did beare other sorts of Crosses, and lest this) yet was it afterward taken againe of Saint George, who bare the same. And furthermore, euery Prince may take vnto him for his Patron whom he please, as it pleased that victorious King Edward the third, to take vnto his Patron that valiant Knight Saint George, and to beare that shield in his name. Who in all his cries, ysed the same against Saint Dyonise, and Saint Andrewe: By vertue whereof, eyther they were chased, slaine, or taken Prisoners. And if you read Sir *Iohn Froysart*, you shall finde that the Naueroys borrowed that crie against the Frenchmen, and put the Frenchmen to flight. For the which cause, that famous

King of most worthy memory, translated from the knight-hood of the red lace, to his most honorable knight-hood of the blewe garter, and founded the same within his royal chappell of Windsor, in the yeere of our Lord God 1344. which order excelleth all other orders of Knight-hood, both of knights of Religion, & of habite, as appeareth not only by the first founders, but by their successors, with their Chapters and statutes. *Le.* Be there any other orders of Knighthood founded by temporal princes? *Ge.* Yea many. Of the which I will rehearse some of them, but none so auntient as the first. The order of the Annunciades founded An. 1350. by *Amye*, surnamed the *Greene*, Earle of Saunoy. Also the Knighthood of Saint Owen, otherwise called the Knights of the starre, begun by the French King, Iohn. And Knights of the Golden fleece, erected by Phillip duke of Burgaine. Also Knights of Saint Michael, otherwise of the Scalloppe, celebrate by Lewes, the xi. of that name, French King. All which foundations, with their orders, are not to be compared to this, as appeareth by the continuance of the same, from the beginning. And nowe heere is another Crosse for your learning, and is thus blazed.



The field is *Argent*, a plaine crosse *Geules*, voided of the first. *Le.* Voyded of the first. What meane you by that? *Ge.* If I should haue said voyded of the field, it had beene a fault in blazonne. And therefore I sayde, voyded of the first, because *Argent* was the first that was namd. And here you shall learne a rule, that is. There are fower words, whereof you may not name any of them

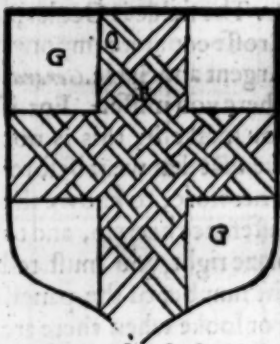
twise in the blazon of one cote, and these be they.

Of

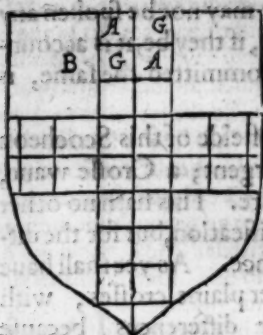
Of, On, And, With. These may not be spoken any more then once, in one cote, if they be, it is accounted such a fault, as hee that committed the same, is not worthie to blaze a cote.



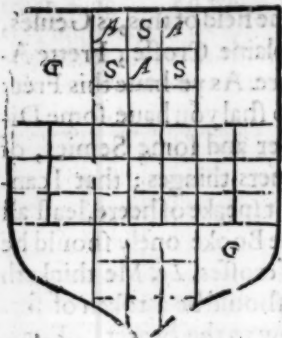
The field of this Scocheon is Argent; a Crosse waue, Azure. This hath no other signification, but for the difference. As yee shall haue other plaine crosses, with their differences, because you shall bee readier in blazon of them.



The field of this, is Geules, a plaine Crosse, Frette Azure. As ye haue this Fret: So shal you haue some Diaper and some Semies, of diuers thinges, that I cannot speake of heere, least all the Booke onely should be of crosses. *Le.* Me thinketh it should be a token of sorrow to the bearer. For it is a signe of tribulation, and worldly heauinesse, as I take it. *Ger.* Saint Paul writing to the Galathians, saith. God forbid, that I should reioyce, but in the crosse of our Lord.

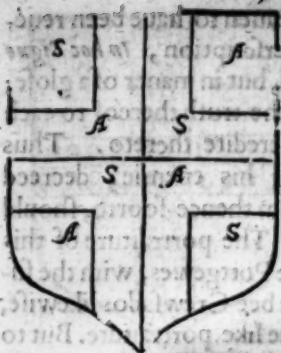


He beareth Azure, a plaine
 crosse, counter-compone,
 Argent & Gules. This is as
 much to meane, as a crosse
 compounded of twoo fun-
 drie Colours, or three. But
 that is seldome seene, and is
 thought not to be good ar-
 morie. Now if I thought
 you were perfit in the Bla-
 zon of Crosse, and that of
 those that are plaine, I would trouble you with no
 more. *Le. Proue me. Gerard.* Howe say you by this?
 Tell me what it is.

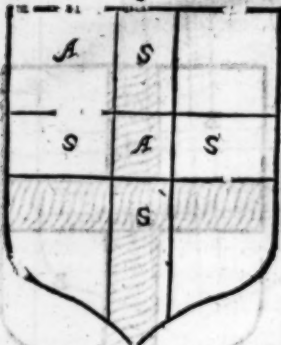


Le. The fiede is Gules; a
 Crosse countercompony,
 Argent and Sable. *Gerard.*
 There you misse. For if
 you marke it, this is not
 like that that went before.
 Therefore, to knowe the
 difference heerein, and to
 blaze right, you must tell
 the number of the panes.
 For looke when there are
 three panes or aboue : then is it named Checky, and
 so shall you blaze it. He beareth Gules, a plain crosse
 Checky, Argent and Sable. And this rule you shall
 vse also to bordures, bends, and all other.

He



He beareth quarterly, Sable and Argent a plaine crosse counter-quartered.



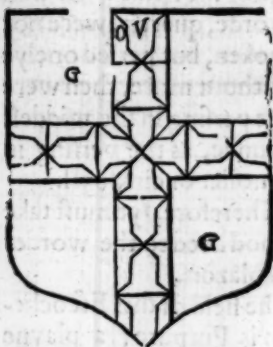
He beareth argent, a plain crosse Sable, quarter per sed of the fiede. If that worde, quarter, were not spoken, but per sed onely without more, then were the per sing in the middest rounde, as the per sing in a mollet or cinkfoyll.

Therefore, lye must take good heed to the wordes in blazon.

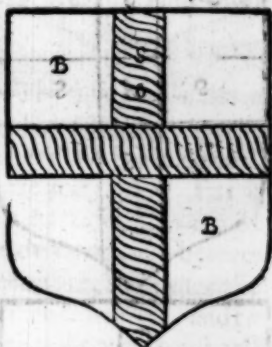


The field of this Escocheon is Purpure, a playne Crosse humette, Argent. This is called an equall crosse, because there is no Staffe of it longer then other. It hath bin said, that this crosse *Constantine* the great displayed in the field against *Maxentius*, which

hath beene taught from Heaven to haue been reueled to him, with this superscription, *In hoc Signo vince.* This because I find, but in maner of a glose, I referre the iudgement of the truth thereof to each man, as hee listeth giue credite thereto. Thus *Constantine* ouercomming his enemy, decreed for a Law, that no man from thence-foorth, should suffer death vpon a crosse. The portraiture of this Crosse is stamped on some Portgewes, with the superscription also. There bee Crewsados likewise, that in their print carrie the like portraiture. But to proceede.

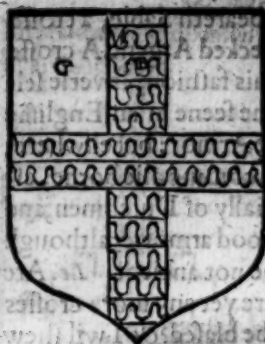


Hee beareth Genles, a plaine Crosse, Varrie. Here you shall name no colours of the Crosse, because it is one of the nine furs, & hath that proper name.

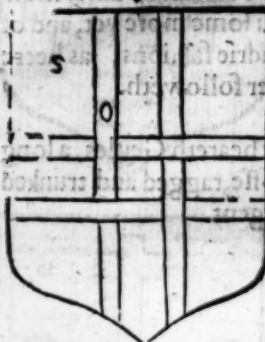


The fiele of this is Azure, a plaine crosse Or, corded Sable. *Le.* I would haue thought, there had neuer bin such Armes. *Ge.* There is nothing that is, but may be borne in Armes.

He



He beareth Genles, a plain crosse Nebule, Argent, and Azure. Z. You haue shewed me so much of plain crosses that I suppose if you would set foorth al, that are borne of sundry sorts, it will bee a tedious worke. But I pray you proceede, yet a little more.



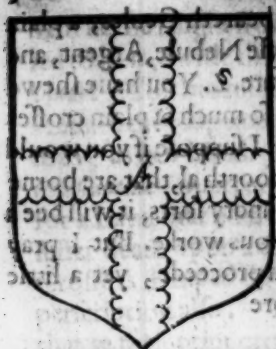
The field of this Scocheon is Sable, a Crosse of fower batunes, in true Loue, Or. So for troubling you anye further, I end for this time with plaine crosses, and wil proceed to other of sundry fashion.



The fielde of this, is Or, a crosse engrailed Sable.

Though this Cote come hindermost: yet is it of honour, next vnto the plaine crosse, & is verie good Armorie.

He



He beareth Sable, a crosse
 nauecked Argent. A crosse
 of this fashion, is verie sel-
 dome seene in an Englishe
 cote Armor; but elswhere,
 it is commonlie borne, es-
 pecially of Dutchmen, and
 is good armorie, although
 it be not ancient. *Le.* Are
 there yet any more crosses
 to be blased? *Ge.* I wil shew
 you some more yet, and of
 fundrie fashions, as heere
 after followeth.

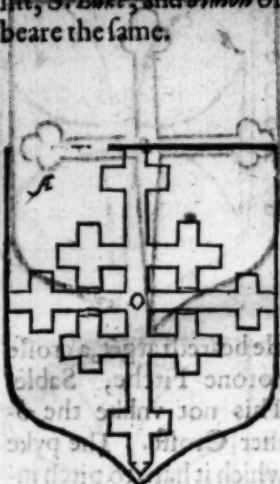


He beareth Geules, along
 crosse, ragged and trunked
 Argent.



Of this, the field is Azure,
 a crosse portate in his pro-
 per colour. *Le.* Wherefore
 call you the same portate?
Ge. For on this fashion, it
 lay on Christes shoulder,
 who bare the same to the
 mount of *Caluery*, as wit-
 nesseeth *S. Iohn* the Euange-
 list,

list, Sr Luke, and Simon of Sime, who helped him to beare the same.



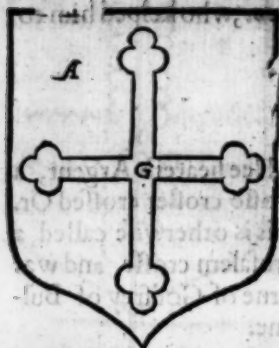
Hee beareth Argent, a Crosse croset crossed Or. This is otherwise called, a Ierusalem crosse, and was borne of Godfrey of Bulleine.



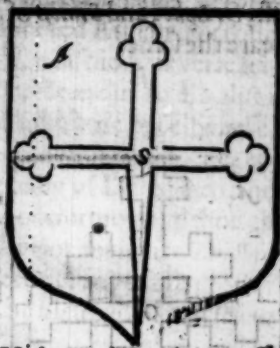
He beareth Gules, a crosse croset Ermine. Ze. Is this lawfull Armory? Ge. It is. You haue saide to mee, it was not lawfull, to beare colour vppon colour. Ger. You must vnderstand, that Ermine, is no Colour of himselfe: but a compound with a mettall, and serueth as mettall onely, without

breaking of any rule, and is special good Arms, both of it selfe, and with other.

The



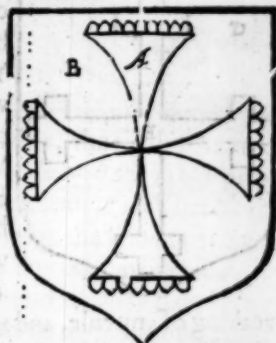
The fiele is Argent, a crosse bottone, Geules. This, if a man should interpret it, is as much to say, as a Crosse budded.



He beareth argēt, a crosse bottone Fitchē, Sable. This not vnlike the other Crosse. The pyke which it hath to pitch into the ground, onely differeth it.



The field of this Azure, a crosse potence fette Or *Ethelred* king of the most part of this realme, a man much trobled in his time with the Danes, bare this crosse.



Hee beareth Azure, a Crosse formy vecked argent.

The



The field Azure a crosse
formy fitchy, Or. This
was the shielde of blessed
Cadwallader, the last King
of Britaines. Hee sue *Lo-
thayre*, King of Kent, and
Aethelwold, King of South-
Saxons.



He bereth Or, a crosse for-
my formed fytched azure.
This was the shielde of king
Edmonde surnamed *Iron-
side*, who raigned iointlye
in this realme, with *Cann-
tw* the Dane.



He beareth Or, a Crosse
formy flurte, Sable.



The

The Ermine
doe want in
the Print of
this,



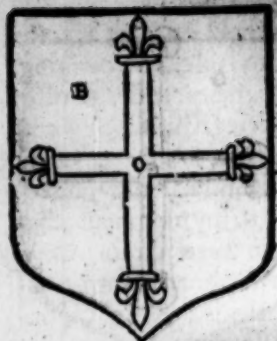
The field Ermine, a crosse formyable. *L.* You bring in so many crosses, & of so sundrie fashions, that you make me in a maner weary of them. I had thought verily to my iudgment, that there were not so manye crosses borne in armes of gentlemē. *Ge.* Many more crosses are borne, & that

by right good gentlemen of birth and ancestry. The which for lack of time, but chiefly for that I would not werie you herein too much: I purpose to passe over for the nonce. Yet because I would not haue you altogethertogether ignorant heerein: I will proceede a little further, assuring you, that when I haue done, yet shall you want the knowledge of as many mo, as you haue already hard me emblaze to you.



Hee beareth Sanguine, a crosse, potence set on degrees Argent.

He



He beareth Azure, a crosse
surte Or. These were the
Armes of *Edwine*, the first
Christian King of Nor-
thumberland.



The fiede Azure, a Crosse
surte engraile Argent.



He beareth Geuls, a Crois ^{first}
patee. Or. Harding writeth
that King *Egbert* bare this
crosse in his left hand in
battell, and in his banner
likewise, at what time he
overcame his enemies.
But the colour of his ban-
ner was Azure, this crosse
Or.

The

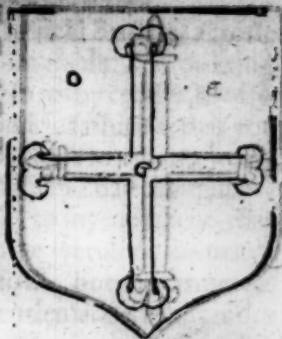


The fiede Or, a crosse
ferdemolyn Geules.

Quere. For Sir Ferne sayeth, that
a Crosse recercelle is, as if a crosse
were sewed or set againe to the
other. The booke of Saint. Albans
a crosse reuerfed: An old Manu-
script, A crosse Ariete.



The fiede is Or, a crosse
Furth Geules.



He beareth azure, a cros
recercelle. Or. If this
stood Saltier wyse, then
yee should call it a *Fer-
demoline*, which is as
much to say, as a Mil-
lind.

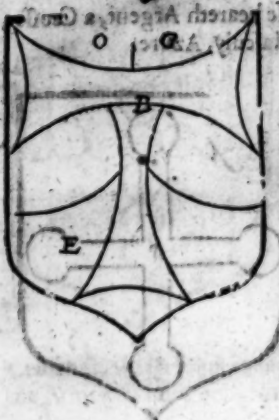
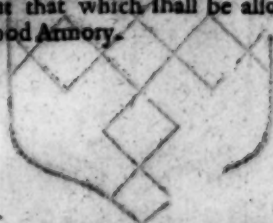


Hee beareth purple, a
Crosse double pitchee,
Argent.

He



Here beareth Gentles, a Crosse
nowye degraded fitch Argent.
And now I will shew you not
only a rare coate to be blazed,
but that which shall be also
good Armory.



And lawefull Particpen Pale.
Or, and Gentles, a base point
pointed Ermyne : ouer all a
crosse Tau Azure. This cros is
the token of peace. For the
Prophet Ezechiell saith, God
said to his Angell, passe tho-
rough the middest of the Citie
of Ierusalem, and make the
signe of Tau vpon the fore-
heads of men. Kill not all them
vpon whom ye shall see the let-
ter Tau.

Ermine emb-
bed in the base
point.

The beareth Argent a crosse
nowye degraded fitch. This is to re-
mound for the roundnes there
of at the endes and is true
Armory.

The beareth Gentles a crosse
nowye degraded fitch. This is to re-
mound for the roundnes there
of at the endes and is true
Armory.

F

He



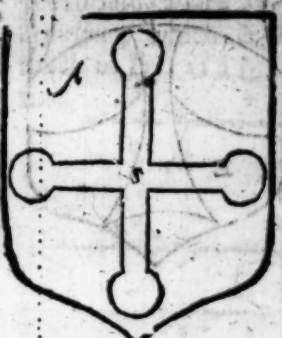
He beareth Vert a crosse,
Lozengie Argent.



He beareth Argent, a Crosse
Masculy, Azure.

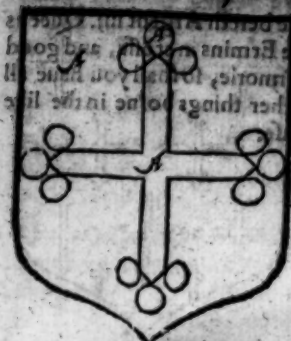


He beareth Geules Tenne,
a crosse vrdee, Or,



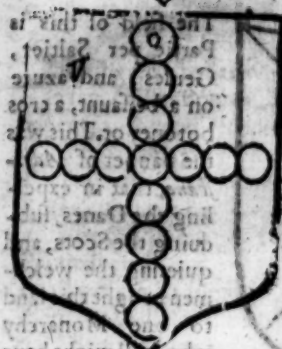
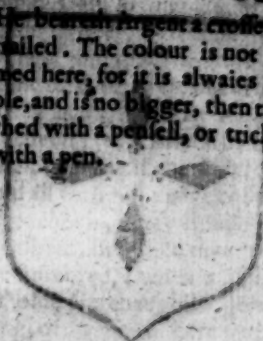
He beareth Argent, a crosse
pomell Sable. This is so ter-
med for the roundnes there
of at the endes and is faire
Annoie.

He



He beareth Argent a crosse en-
tailed. The colour is not pa-
inted here, for it is alwaies Sa-
ble, and is no bigger, then tou-
ched with a penicill, or tricked
with a pen.

Quere. It
rather ven-
ted. S. let
Ferne.



He beareth Vert, xiiij. besants
in crosse. Here you must note,
if it were any thing else, to the
number of ten, ye should vse
this word (Te) and not tel the
number. But these and crowns
are excepted, for if you haue xx.
of these in one field, that they
might be set all whole, you
shal not say besant, but tell
how many there be of them. In
like case you shall doe with
crownes. But ye shalbe sure of

Crownes, wherefoeuer they be, they are all whole, or else
the Armory is not good, for a crowne may not be rebated,

He beareth Argent a crosse
en-tailed. The colour is not
painted here, for it is alwaies
Sable, and is no bigger, then
touched with a penicill, or
tricked with a pen.

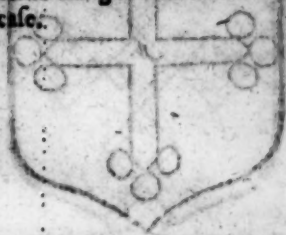
F 1

He

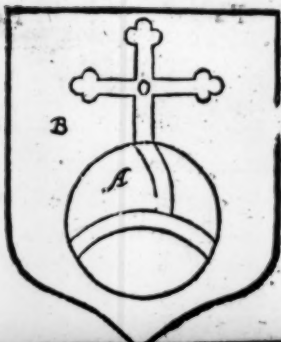




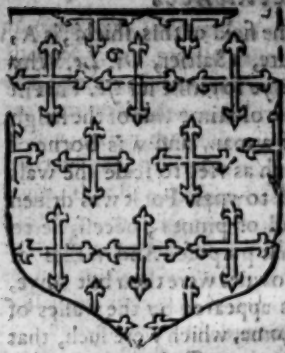
He beareth Argent, iij. Queens
de Ermins in crosse, and good
Armorie, so shall you have all
other things borne in the like
case.



The field of this is
Partie per Saltier,
Geules, and azure
on a beisaunt, a cros
botonee or. This was
the banner of *Adel-
flane*, that in expel-
ling the Danes, sub-
duing the Scots, and
quieting the welch-
men brought this land
to one Monarchy
who well might haue
the name of an Em-
peror.



He beareth Azure, a mound
Argent enuironed, and a crosse
botonee Or. The French Here-
haughts calleth this crosse, ypon
all the world.

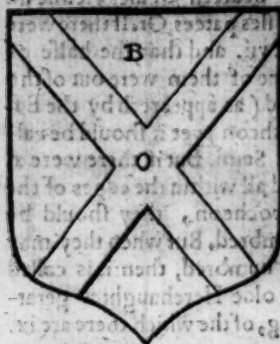


He beareth Geules, semie de crosses pates, Or. If there were but vii. and that the halfe of some of them were out of the field (as appeareth by the Escoccheon) yet it should be called Semi. But if there were x. and all within the edges of the Escoccheon, they should be numbred. But when they may be numbred, then it is called of olde Herehaughtes gerating, of the which there are ix.

sundrie Badges.

Badges of Gerating.

- 1 The first are Crosses, whereof foure are most ancient, that is to say, crosses floures, crosses Croiselets, and crosses Portances, as they are properly of thesclues & al sorts fished.
- 2 The second badge are Flowre-deluces.
- 3 The third badge are Roselettes, that is to say, single Roses, that haue but five leaues a peece.
- 4 The fourth badge is Quarter-foiles, otherwise called, Prime Roses.
- 5 The fifth badge are Cinquefoiles. Of the which sort, there are perled and whole.
- 6 The sixth badge are Diacles, comonly called Scopperels.
- 7 The seauenth badge is called Chapplettes, which in the olde time, was a wreth of Pearle, and Gold. Such a one did King Eward the third weare on his head.
- 8 The eight badge, are Molets of five points either whole or perled.
- 9 The ninth badge, are cressants. Although you shall see at this day, fields of cote Armour gerated with diuers other things, yet theise nine are most antient of all other. For the cote wherein any of these do occupie the field, if they be orderlie ser, is counted for a faire cote Armour.



The field of this shield, is Azure, a Saltier, Or. *Le.* Why do ye so terme it? *Ge.* This in the old time was of the heigh of a man, and was borne of such as vsed to scale the wals of towynes. For it was driuen full of pinnes, necessarie to that purpose. And walles of Townes were then but lowe, as appeared by the walles of Rome, which were such, that *Remus* easily leaped ouer the.

Witnesseth also the same, the cittie of *Winchester*, whose wals was overlooked of *Colbrande*, Chiefetaine of the Danes, who was slaine by Sir *Guy*, Earle of Warwicke, & Champion for King *Eshilfrane*. *Le.* *Nicholas Ypton* saith, that a Saltier was an engine to take wilde beafts. And therefore, saith he, it was giuen to rich and couetous people, such as would not wilingly depart from their substance. *Ge.* Well because your author is good, I will not stand against you in that, but to proceede in my purpose. This shield I say, was the armes of that Gentleman Sir *Albone*, Knight of the Bath, and Lord of *Verolame*, now called saint *Albones*, who in his youth, for the honour of this Realme, made a Royall challenge of Iusts at Rome, and did there o-ther Knightly disportes in armout, where he onely had the price, and was made Knight by *Dioclesian* then Emperour, who had this Realme in subiection. This *Albone* (I say) was Prince of Knights, and Soueraigne Steward of the Brittaines, and afterward was conuerted to the faith of Christ, by that holy Knight, *Amphibalus*, whereof I will shew you the Historie, in such sort as I haue read the same. *Seuerus*, Prince of Knights of this Realme, sent to Rome, *Basiliann* his sonne, with xv. hundreth Lords sonnes of Brittain, Wales, and Cornewale: amongst whom, *Amphibalus*

Amphibalus was, where that good man *Zepherinus*, then Bishop of Rome, priuily taught vnto him the faith of Christ, and confirmed the same with baptisme. This *Amphibalus*, at his returne into this Realme, repayred to the pallace of *Alban*, being then soueraigne Stewarde of Brittain: who by conference of olde acquaintance, taught *Alban* that sayth, that hee before had learned. To make shORTE, they both encreased so much therein, as they boldly died in the same quarrell. *Le.* Why did he go to Rome then, to be made Knight? *Ger.* When *Julius Caesar* had the possession of this land, he made a statute, that no man should receiue Knighthood, but onely at Rome. The cause was, he shoulde be sworne to the Emperour, neuer to rebell, as well appeareth in the articles of the Othe, vnder written. *Le.* I pray ye tell me, if you can instruct me of the order of that Knight-hood, with the circumstances thereof? *Gerard.* Though I haue staied a while from dooing my promise: now I will according to the same, shew you the order of the Knight-hood then vsed, which was of the Bath. *Vigilius* saith, there be twy manner of Knight-hoods, One with the sword, and an other with the Bath. He affirmeth, that the Bath is the worthiest, because of foure royalties. *Le.* I pray you, ere ye go any further, shew those foure royalties. *Ger.* The first is, at the Coronation of an Emperour or Empreſſe. The second is, at the Coronation of a King or Queene. The third is, at the Creation of a Prince. The fourth is at the meeting of two Emperours or Kings, when one of them shall come into the others Realme in peace. Now as I was about to tell you,

First, the day before those Knights should receiue their Knight-hood, they should be shauen, in token to auoid all vicious liuing and dishonestie.

2 They should enter into a bath of cleare water to make their bodies cleane.

3 They should also do on cleane shirts.

4 They shoulde also bee clothed in a mantell of redde, in token, that they should not let to shedde their blood for the common wealke of their countrey.

5 Then should they assemble besides in an oratorie dedicated vnto Mars: in the worship of whom, they should watch all that night.

6 The morrowe after, at the rising of the Sunne, they should appeare in the oratorie of the goddesse Bellona, and there to continue in diuine oration.

7 The Emperor girts about every one of them a sword, giuing vnto them a charge, conteyning these ten articles following.

1 The first was, to keepe their bodies cleane, for life or death, both in peace or warre, and alwaies to preferre the common profit of the Emperor.

2 The second to worship their Gods, and to defend the. Not to be where false iudgement should passe.

3 The third, to saue the liberties of the Temples.

4 The fourth, to defend the right of the Priestes, Widowes, Maidens, and poore folke.

5 To make peace of long debate.

6 The sixt, to spend their blood in the defence of the commonalty.

7 The seauenth to eschew worldly desire and Idlenesse.

8 The eight, to pursue armes, for Knightlie exercisises.

9 The ninth, to plight their troth to their Captaines and rather to die, then to breake any of their Statutes.

10 The tenth, to sustaine the troth euery where, and neuer to beare armes against Rome. Sithens therefore I haue told you what erst I promised, somewhat digressing from our first intended purpose, I will resort againe where I left, instructing you further in the rules of blazon.



He beareth Argent, a Crosse croslet in Saltire Sable. This is commonly called, *Saint Iulians crosse*. The Bruers of London beare the same coile, martialled with an other, as though they had married together: where the history telleth that she was not married, but martyred a virgin.

But here by the way, *Eusebius* generally writing of the crosse, sheweth how *Constantine* caused the signe of the crosse to be borne before his souldiers in battell, that they by the sight thereof, might cease from the vaine worshipping of their false Gods, and honour the verie true God, which he himselfe worshipped. Wherefore he appointed certaine standard-bearers, which should beare vpon their shoulders the figure of the crosse by course, throughout all his armie. I could say something of femy de cresses, but because they haue bin counted prodigious, I will for this time passe it ouer. *Le.* I pray you leaue off, and shew me some other lesson. For you vse me like a dull scholler, to keepe me at the Christ-crosse-tow a whole weeke together. Wherefore as it hath pleased you to enterlace the blazon of Armes with the knowledge of other things: So would I likewise desire at this time, to know how officers of Armes were first made: and whether they were called Herehaughtes, as now they are. *Ge.* At the first, there were certaine Knights, called Ancients, such as had serued in the warrs xx. yeeres at the least, who being sore brused, lamed, and well slept into yeares (those I say) were made by Emperours and Kings, the Iudges of martiall actes, and of the Lawes of Armes, as of Conquests, Fieldes, Battailles, Assaults, Rodes, Combates, Turneyes, Encountrings, Recountrings, Rescues, Challenges, and Triumphes.

triumphes. These were not only elect for their cunning in that behalfe, but for their vertuous life, and sage Counsell. For as *Vpton* saith, they gaue counsell without perill. For the which, they were of all estates worshipped. But in processe of time, as yee see in this world that there is no stay of life, so they ware out. And after them succeeded Herehaughts (which by interpretation is as much to say, as old Lords) & were so called for vertues of them, and the honor of their seruice. These if they be not Ciuilians, yet are they greatly priuiledged by that Law. For the Law of Armes is most part directed by the Ciuill Law. Of these officers of armes I say, at this day are sundrie sortes, & that of sundrie seruices, and are diuersly created and made, whereof I will shew you, beginning at the lowest, with *Vptons* owne words. It is necessary, saith he, that all estates should haue Currouers, as sure messengers for the expeditio of their busines, whose office, is to passe and repasse on foote, being clad in their Princes colours parted vpright, as the one halfe white, and the other blacke, like as the Sergeants at the Law do giue their Liveryes in time of their fealt. These I say, haue the Armes of their Soueraignes painted on their boxes, the which should be fixed to their girdle, and set on the raine of their backe, on the left side. It is not permitted to them to beare the armes of their Lord, in any other sort: these are Knights in their Offices, but not Nobles, and are called Knights Caligate of Armes, because they ware startupes to the middle leg. These when they haue behaved themselves wisely, and serued worshipfully in this roome the space of vii. yeares, then were they set on horsebacke, and called Chiualliers of Armes, for that they rode on their Soueraignes messages. Then were they clad in one colour, with their garments garded of the colour of their Soueraigne, bearing their boxes, with their Soueraignes Armes painted thereon, one the left shoulder, and not else where. These must be so vertuous as not to be reprobued. For *Salomon* saith an vngodly messenger, falleth into mischiefe. These
are

are made by the herehaught of that prouinces by the taking of the boxe from his girdle, and putting it to his left shoulder, and to see whether he can ride, ministring vnto him a special Oth. The Knight Chiuallier humbly kneeling vpon his knee, in the which time of receiuing his Othe, he shall haue no spurs on.

A Pursuant.

When he hath serued in that roome vii. yeares, if his Soueraigne please, he may exalte him one degree higher, which is to be created a Pursuant, that must be done with some what more solemnity, and on no lesse feast day, then on a sunday, in such sort as followeth. The herehaught of armes, of the prouince that he must be pursuant too, indued with his Princes cote of Armes with his left hand, holdeth the pursuant by the right hand, in the manner, of a leading. The same Herehaught, beareth in his right hande a cup of siluer, filled with wine, and drawing neere vnto his Soueraigne, of whom (in the presence of manie witnesses to this called) the Soueraigne asketh what name the Pursuant is to haue, the Herauld telleth the name: by the which name the King createth him, powring on his bare head some of the wine aboue spoken off. Then he putteth ouer his head, vpon his shoulders a cote of the armes of his soueraigne, ouerthwart, that is to say, the manches of the cote, to be on his breast and backe, giuing him this Oath. You shall dispose you to be humble and seruisable to all estates of gentils vniuersall that Christen be, not lying in waite to blame or hurt any of the in any thing that may touch their honour. Also you shall dispose you to be secret and sober in your Port, and not to be busy in language: readie to commend, and loth to blame: diligent in your seruice, excusing and auoyding all vices, and drawing to vertue: true in your reports, and so to exercise while that you be in the office of Pursuant, that your merits may cause your more preferment in the office of Armes in time comming.

After

After which Othe ministred, the Soueraigne giueth vnto him the cup wherewith he was created, which he beareth in his right hand vntill he come out of the Pallace. This Pursuant when he rideth, must weare blacke spurres, the which he must haue on at the time of his creation. And when he hath serued any time, he may at the pleasure of the Prince, be created an Herehaught, euen the next day after he is created Pursuant, which is done in this order.

The Creation of an Herehaught.

An Herehaught, is an high Officer in all his seruices, as in message. For as Angels haue passed from God to man, as appeareth in the scriptures, and haue done messages of sorrow, as of most heavenly & earthlie ioy: euen so are these Herehaughts, messengers from Emperour to Emperour, from King to King, and so from one Prince to another: sometime declaring peace, and sometime againe pronouncing warre. These, like Mercury, runne vp and downe, hauing on them, not onely Aarons fircut, but his eloquence, which *Moses* lacked. Wherefore I say, the Herehaught is not created but onely at the hands of the Prince. In this manner. First, the King asketh him, whether he be a Gentleman of blood, or of a second Coate Armour: if he be not, he enducth him with Lands or fees, and assigneth vnto him and his heires a congruent Armes. Then like as the Pursuant was brought in betweene a Herault and a Pursuant, so is this newe Herault led in betweene a King of Armes and the eldest Herault to the King sitting in his Chaire of State, and there kneeling downe in his Pursuants coate, which the King turneth right, for before he ware the sleeves vpon his backe and breast; & now vpon his armes. Then he putteth about his necke a Collier of Esses. SS. of Silver, which maketh him an Esquire. Then the King asketh the name of the new Herault, the King of Armes telleth it: where vpon the King powreth wine on his head, Creating him by that name, and after giueth him this Oath following, vpon a booke with his sword in it: So that he sweareth

both

both by the hooke and the sword which belongeth to
Knighthood, and also by the sword which belongeth to
First yee shall sweare, that you shall be true to the right
high and mighty Prince our Soueraigne, & the King that
now is, and if that yee have any knowledge or heare any
Imagination of Treason, or any Language to the derogation
or hurt of his Estate or highnes, which God defend, you
shall in that case as hastily and as soone as shall be possible
vnto you, discover and shew it vnto his highnes, or to his
Noble and discreet Counsell, & it is no wise to discouel.

Also you shall promise and sweare that you shall be con-
stant and seruicable to all Gentlemen, to their com-
mandement and their worship of Knight-hood, and ex-
cuse their worship by your good Counsell that God hath
giuen you, and ever ready to offer your seruice vnto them.

Also you shall promise and sweare to be secrete, and to
keepe the secret of Knights, Esquiers, Ladies, and Gen-
tlewomen, and your Confessor of Armes, not to discouer
them in no wise, except it be Treason, as is aboue said.

Also you shall promise and sweare, if fortune fall you
in diuers Lands and Countreys to ride or go, and that you
find any Gentleman of name and of Armes, that lost his
goodes in worship of Knight-hood in the Kings seruice,
or any other place of worship, and is fallen into pouertie,
you shall aide, support, and succour him in that you may:
If he doe aske of your good ayde to his sustentance, you
shall giue him part of such goodes as God hath sent you to
your power, and as you may beare it.

Also, you shall promise and sweare, if you be in any place
that you do heare any debate or Language betweene par-
tie and partie that is not profitable nor vertuous, that you
keepe your mouth close and report it not but to their wor-
ship, and the best.

Also, you shall promise and sweare, that if so be that you
be in any place where you heare any debate, betweene
Gentleman and Gentlewomen, where vnto you be priue,

if

if so be that you be requir'd by a Iudge, or any other to beare witness, vnlesse that the lawe will needes compell you, you shall not without licence of both parties and when that you haue licence, you shall for any loue, feare, fauour, or awe, say the truth to your knowledge.

Also, you shall promise and sweare, to be true and secret to all Gentlewomen, widdowes and Maides; and if that any man would doe them wronge, or dishonour them, and they hauing no goods to pursue for their right, if they require you of supportation, you shall aide them with your wisdom; and shew their grieues to the King or Iudge.

Also, you shall promise and sweare, that you shall forsake all places of dishonestie, Hazardye and going to common Tavernes and places of debate, and also all manner of vices, and take you to vertue to your power.

This article with all other aboue said you shall truly keepe, So God you helpe (and hollydome) and by the crosse of this sworde that longes to Knight-hood.

This done the King giueth the same gile cup that he was created withal, vnto the same new Herchaught; who bearing the same in his right hand, maketh a larges in the hall of his soueraigne. For it is said of the Philosopher the libell and reward of a Prince, is not to be knie in a sacke, as was the cup, that was found in Beniamins sackes mouth, for the which, he and all his bretheren promised bondage. Thus I end of the Herchaught, who taketh his name of age, which as *Salomon* saith is a crowne of worship. *Le.* I thank you for this: now I pray you shew me of blazon, what you will. *Ge.* I wil shew vnto you of foure sundrie atchiuements, the which I mean to do, onely for your learning. And because I must begin with the atchiuement of a Duke, I haue therefore set forth the atchiuement of *Thomas* Lord *Harward*, the second of that name, Duke of *Norfolke*: & Earle Marshall of England, for that that all painters shall learne to do those things orderly: for armes are not to be done by euery painter: sometime, although he be cunning in his

Arte,

Arte, yet in doing of Armes hereby commit error. For I pray you ere you goe any further, shew me what you meane by that word architecture. For do is the armes of euery Gentleman, well Marshallled, with the supporters, helme, wreath, and creast, with mantels, and the word the which of her blights is properly called blazon, the tyme, & timber, as appeares here in large, not onely blazed by the feueral cores, but by the names appertaining of antiquitie to the same. And thus you shall see your selfe in the blazon thereof.



Over. If not The Dukes grace of Northfolke, beareth 4 cotes quar-
Crosses crose- terly. The first, the field is Geules, on a Bende, betweene vii
er fitch. crosseletes, bot one Fitch, Argent, an Escabeon, Or, and
 demillion, within a double Treasure counterflowed, of the
 first. This is borne by the name of the Lord Haward. The
 second cote, the field is Geules, three Lyons passant, Or, d
 a file with three Lambcaux, Argent, borne by the name of
 Brotherton, Earle Marshall of England. The third cote is
 Checky, Or, and Azure, and borne by the name of War-
 ren. The fourth cote, the field thereof is Geules, a Ly-
 on rampand, Argent, and is borne by the name of Mow-
 bray. All within the garret, supported of two Lyons argent,
 his creast a Lyon passant, Or, crowned and colored with
 a file, and three Lambcaux, Argent, set on a Chapeau,
 Gules turned vp Ermine, Mantelled Geules, doubled Er-
 mines.

This haue I blazed vnto you, the archiueiment of Thomas
 Lord Haward, the second of that name, Duke of Norfolk,
 Earle of Surrey, and Earle Marshall of England, Lord Mow-
 bray, Segreue and Brusse of Gower, and Knight of the most
 honorable order of the Garter. I haue set out to you this
 archiueiment, partly for the Helme: looke well to it, yee
 shall see the other three differ, as yee shall perceiue hereaf-
 ter. For by order of Armorie, a Duke is the lowest degree
 that may haue the Helme on this fashion. Whereof, an
 Emperour is the first, a King the second, a Prince the third
 a Duke the fourth. Now take some heede to the blazon of
 single cotes, whereof I meane somewhat to treat. And to
 the intent that this our talke may the more luckier proceed
 sithence of beasts I intend first to make mention, I purpose
 likewise to begin with the most honorablest. *Le.* Is there
 any beast of more honor then other? *Ge.* Al authours do af-
 firme no lesse, and therein do meane especially the Lyon,
 which I will set vnto you of sundrie sorts, so as he is borne
 of diuers Gentlemen. But first of all rampand, and thus he
 is blazed.



He beareth Geules, a Lion rampand, Argent. *Nicholas Upton* writeth, that amongst all tokens of life in armes, the Lyon is to be preferred, because he is King of all beasts. The same likewise appeareth, by that, which the Prophet *Micheas* said, that *Isacab* should be among the Gentiles, as the Lyon amongst beasts, whose like comparison right well approoueth the opinion of *Upton*. But of the Lyon, a

little. I will write as by authoritie I have learned the same. It is saide that when they are first Lionised, they sleepe continually three long Egyptian daies. Whereat the Lyon, making such terrible roaring (as the earth trembleth therewith) raiseth them by force thereof out of that deadly sleepe, ministering foode, which of sleepe, before they could not take. It is the Lions kinde not to hate man, except he be molested of him. His mercy likewise is such, as he suffereth strangers to passe by him, especially such as haue been in thraldome, *Plinie* writeth of him, that he iealous, for he punisheth the Lionesse his mate cruelly, if she yeeld her selfe vnto the lust of the Parde. The Lion, eating his fill but euery third day (if he be in danger to be chased) he vomiteth at his will, and lanketh himselfe. *Isidore* saith, when he is pursued he lurketh not, but in the plaine field abideth battell; and armeth himselfe to withstand his enemies. *Aristotle* writeth, that in his marching he setteth forth his right pawe first, and beareth in himselfe a princely port. When he pursueth any beast, he rampeth on them, for then he is in most force. Therefore *David* saith, they gape vpon me like Ramping and roaring Lions. The Lyon being chased of many, and wounded but of one, giueth such heed to him of whom he receiue the same, that he will not misse, to know from

G

whence

whence it came, and will surely acquite the giuer thereof. But in nothing so much appeareth the Princely minde of the haucie Lion, as in this; that where other beasts do herd and rowte together, hauing amongst them Rulers, the Lyon will not so do, neither will he haue any soueraigne, such is the haughty courage of his high stomach, that he accounteth himself without Peere. When he is sick, he healeth himselfe with the bloud of an Ape. In age when his strength faileth him, he becommeth enemy to man, and not before, but neuer to children. When the Lion is angry, first he beateth the earth, and then his owne backe with his talle. He is so hot of complexion, that alwaies he hath the feuer quartaine. There is little Marrow in his bones, for when they are smitten together, fier flieth out of them, as from a flint stone. Therefore in the old time, they made shields for horsemen of Lyons bones: which sort of shields, I my selfe haue one at this day, and do keepe the same, as a worthy antiquitie of elder age. The Lion feareth nothing but fire. The crowing of a Cöcke is the hatefulest noise that he may heare, the sight of whose combe greatly annoyeth him. Before he dieth he beateth the earth off, and therewith, teares plentifully do trickle from his eyes. *Le.* Let me aske you one question, how many do beare the Lyon? For I thinke there can but nine beare the Lyons rampand. *Ge.* Yes, there may aboute nine times nine beare the Lion in that manner. *Le.* I am answered, I pray you proceede, and teach me some other thing. *Ge.* I haue not yet done with the Lion. Wherefore I intend a little further to proceede therein.

He



He beareth Argent a Lion Sali-
ant, Gules. You must note here
the difference betweene this Li-
on Saliant and the other before
Rampant, for this is leaping in
Bend, and the other standeth
vpright vpon his hinder feet. Ma-
ny good Heraults haue bin mi-
staken in this Lyon Saliant, and
could neuer truly vnderstand it
vntill an old Booke came to
light, of Armes, wrought very
excellently in Colours and bla-

zed in French, dedicated to Queene Margaret, wife to
King Henry the first. In which booke this Lyon Saliant is set
for two worthy Gentlemen of generall families. The first
was Mounfier John Saillant, and is thus blazoned *Sa. a vne
Lyon Salliant d'argens.* The other was Mounfier John Fel-
brigge who bare Or, the same Lion Gules.

with a pence, about the field
so that the field beareth the



The field Or, a Lion rampant,
his taile forked, Vert. *Le.* Is
this difference enough from
the other Lion, if the fields &
Lions were both of one co-
lour? *Ge.* Yea a lesse thing the
this were difference enough,
to beare a Core vchalenged.

G

He



He beareth argent a Lion rampant, his taile forke nowed Geules.



He beareth Or, a Lion rampant vibrated. This is as much to say, as the shadow of a Lion, and yet the annory is good. Here may neuer be blazed any colour because he is but traced with a pencell, vpon the field. So that the field sheweth thorough him, and therefore is of no more effect, then the shadow of man in Armory.



The field Argent, a Lyon sei-
aunt, Sable. Now he is retur-
ned from his pray and taketh
his rest, respecting his ene-
mies. For when he sitteth on
this fashion, he is not deter-
mined to flee.

He



He beareth Argent, a Lyon couchant, Vert. The Lyon may not be made to couch by force. But at his owne gentleness. His nature is that at the correction of an other, he will submit himselfe. As if a man beate a dog in the presence of the Lion: then he coucheth on this manner. But to be corrected himselfe he may not suffer it, but withstandeth it with force.



The Feilde is Azure, a Lyon dormant, Or. *Le*. Why do yee make him with his eyes open and cal him dormant? *Ge*. Because *Isidore* saith their sleepe is not with close eyes. The hebrewes set forth in banners, the armes of the children of *Israel*, after the opinion of their *Rabbies*, vpon the second of *Numery*, and gaue vnto Iuda, a Lyon in this fashion.



He bereth Sable, a Lyon with two bodies, Argent. *Le*. I thinke this should be some monster. *Ge*. Noe so, but the reason thereof you shall understand: when there be two Gentlemen, that in field do meete together, each enemy to the other, in the Princes quarrell, both bearing a Lyon after one sorte, although diuerse in colours. He that vanquisheth

the other in field, or driueth him from his standard, because the law of armes wil not suffer the vanquisher to beare the vanquished cote all wholly as his aduersarie did, for that they be both Christians, the Herchaught shall haue a consideration thereof, and shall put both the bodies of the same Lyons vnder one head, as a perpetuall memorie to him that serued his Prince so well: and this is very good Armoric.



The field is Or, a Lyon with liij. bodies, Azure. *Le.* Is this good armory? *Ge.* I say to you it is very antient and lawfull, and borne to a good meaning. As it might be, the agreement of so many, & thereupon to use one consent. *Le.* That were to be marvelled at, to see three Lions of one consent. *Ge.* It is not so much to be marvelled at, as to see liij. Lions and an Eagle all of one minde and consent. For *Otho*, the 4. Emperour of Almaine, for the loue that he bare to *Richard* the first, and *John*, Kings of England, bare the armes of England, impaled with the armes of the Emperour, the Kings being well content he should do so.



He beareth Or, a Lyon with two heads rampand, Azure. This betokeneth him that beareth this beast, to be homager to too such princes as do both beare the Lions, which both are his heads, for that they tooke homage of him for such lands as he holdeth of them, by that seruice.

The



The field is Or, two Lyons combatant Geules. The meaning is, that there were two Lions of sundrie Regions, which for manhood must combat only for gouernance. For the Lion is as desirous of mastery, as a coragious prince is ambitious of honor, which is rather a vertue in a King, then vice.



He beareth Geules, two Lyons endorsed, Argent. This is like as when there is a challenge of combat between two valiant men, and they keepe both appointment, and come into the campe. The Prince of his fauour that he hath to them, taketh the matter into his hands: then turne they backe to backe, and goe the one, one way, and the other the other. For their stout stomackes, will not suffer them to goe both one way: for it is counted an iniurie to hardinesse, to go first out of the field. Therefore is it determined, as I saide before, But for the eote it is honorable. For Achilles at the siege of Troy, bare Azure, two Lyons endorsed, Or.

64



The



The fiele is Argent, two Lyons passant, Gules. Which is so much to be vnderstanded, as is going. For so he keepeth a moderate pace.



He beareth Azure two Lyons passant regardant, Or. Although these Lyons are contrary to their quality, yet is it honorable to the bearer of them.



The field Gules two demie Lyons passant, guardant, Or. Some haue thought that these Lyons be regardant, whereof by proofe you see the contrary.



He beareth Or, a Lyon coupe
dismembred, Gules, *Le.* What
should I thinke of this? It is to
much mangled, to be good
Armes, *Ge.* Although it bee
not faire to behold, yet it is
good Armorie, and that be-
cause it is antient, But I agree
with you it is not pleasant. For
Proyart wherin, that dismem-
bring was a punishment for
Adultrie.



The field is gules, a Lions head
coped betweenne foure pawes
is Saultier d'Or. *Let.* This me
thinketh is Oranger then the
other. But tell me, I pray you,
why you say in Saultier? and
whether this be borne, or elie
it be your owne deuise? *Gr.* It
cannot be better termed, then
in Saultier. For if the pawes
were so long as to reach to the
head, then were it a Saultier

ofte selfe only. As if you had marked well, the Saultier I haue set forth next vnto the crosse, you would not haue asked the question. And where you thinke it my deuise, I say to you, it is both auinte, and a Gentlemans cote. Yet further I say, it is better to be borne, then a thousand that are esteemed much better then it, and in deed are not so worthe.

THE



He beareth Argent, a Lyon iesant; and iesant Sable. *Le.* This I take to be two halfe Lyons. *Ge.* Not so, it is but one Lion. For if you marke it wel, you shall perceiue, that as he goeth our at the chiefe, so cometh he in, at the base of the Escoccheon. There is oftentimes some part of the Lion borne, as the head, or pawe, cyther crased or coupéd, as by example hereafter shall follow.



He beareth baruley, of ten, Argent and azure, fixe Escoccheons Sable, charged with so many Lyons rampant of the first Armed and langued Geules. This cote I haue set out, to the intent to shew you how the same was blazed in the seauenth yeare of the raigne of King Edward the third, in which time there was a challenge in the field of mount Holiton, betweene *John Sisfile* Knight, and *William de Falkham*, for the bearing of the same Armes. And for that the King would haue iustice done in that case without shedding of blood, he appointed two Iudges to haue the onely hearing and determining of the said matter, whose names were, *Edward de Beauls*, and *John de Mowbray*: before whom the right was duly tryed, not onely by sundrie witnesses, but also by antient matter of record, that the said Armes did belong vnto *John de Sisfile* Knight, as to him

him of ancient time lineally descended. And therefore the said *William Falsingham* was expressly forbidden the bearing of the said Armes, vpon paine of forfaiting his sharpe sword and guilt spurs: which determination, is to be seene with these armes depicted in the margent in this manner, of ancient shield, and blazed in the same order as is afore-said.



Because he that did beare this coate was an Herehaught, whose name was *Callis*, and that by report, he surmounted all other of his time, both in tongues and cunning: I will blaze his coe by the Planets. He beareth Saturne, A cheuron betweene three Towers of the Sun, ielant, three demy Lions, Lunc. Because the bearer hereof, not onely imbraceth this Arte, but all other

good Sciences (as a thing given to him naturally, besides all Gentlemanlike behauiour) I will give him a precious blazon.



The fielde is parted per fesse Pearle, and Emerode, a pale counter-chaunged of the first, three Lions heads erased, Rubie. Consider that the Moone and Venus are the field, and how *Mars* keepeth the same, who will neuer flee. Thus ending with the Lyon, I will say something to you of the Leopard, as followeth.

He



He beareth Azure, a Leopard passant, Or. He is so called, because he is unkindly begotten, betweene the Lioness and the Perde. *Isidore* writeth, that he is a bloud-thirstie beast, and pursueth his pray leping, which if he cannot get at the third or fourth leape, then for indignation he goeth backe-ward, as though he were overcome.

Aristotle affirmeth, that he is like the Lion in al parts saue the head, and is of colour spotted. *Homer* saith, he beareth a grudge vnto the Lyon, and hurteth him by polieie. *Auscene* saith, that when he is sicke, he cureth himselfe by the bloud of the wilde Goate whom he swiftly pursueth.

And here take with you two rules. All beasts of seirce nature, shall be taken in blazon onely to the best intent, that is to say, to the most worship of him that beareth the. An other is this, when you tell of their clawes, you shall terme them enarmed; For their clawes are their defence. Here also is to be noted, that Lions, Beares, Wolfes, Foxes, & all other beasts of rauening kind, when they eate are called raping, and you must tell whereon. Now according to my promise, I will shew vnto you the second archiue-ment of the foure, which I spake off. This is the archiue-ment of a Baron, and of such a one, as is worthy to be had in remembrance after his hence departure.

This



This noble Knight of worthy fame, did beare nine
 leuerall Cotes. The first whereof is Argent, three
 battering Rammes proper, attired and chayned A-
 zure, by the name of *Berty*. The second Or, Fretty,
 Azure by the name of *Willughby*. The third is Geuls,
 a Crosse Sarcely, Argent, by the name of *Beke*. The
 Fourth, Sable, a Crosse engrailed, Or, by the
 name of *Wyfford*. The fift, Sable a Fret, Or, by the
 name of *Matrauers*. The sixt, Geules, a Lyon
 Rampant Or, by the name of *Fixe-Allan*. The
 seauenth Or, a Lion rampant, his taile forked, Sa-
 ble, by the name of *Wells*. The eight Geules, a Fesse
 Daunsey betweene sixe Croffets Or, by the name
 of *Engayne*. The ninth is vary of sixe partes, Er-
 mine and Geules, three Cressants Sable. 2. and 1.
 by the name of *Waterton*. His Crest, a Lyons head
 Guardant, coupéd betweene two Bats wings, Or,
 the wings fretted Azure set on a torce, Or and A-
 zure mantelled. Azure doubled Ermine. Supported
 with an Hermit in his weeds, and a Sauage or wilde
 man in their proper Colours. Thus haue I blazed
 this Noble mans Atchieument, by the name of *Sir*
Peregrine Berty, Baron *Willughby* of *Eresby*.

He

He hath a bone in his heart, as pictures as
 youth. He beareth much the voice of the Foxe, and hath
 the same. He is long lived. For why? He is called the
 Hunter and Conqueror. He is called the Hunter
 (old) about his neck, which had these words. (James)
 After whole time, almost a thousand years, after
 the King of Sicilie did kill the same Hart, and offered



He beareth Or, a Hart tripping
 Geules.

If you should haue occasion
 to tel of his hornes, you should
 say, he were attyred, and so
 likewise of the Bucke, and they
 are both vnged. The Hart is
 a worthy Beast, and of light
 hearing. *Isidore* saith, that when
 he goeth to fight, he froeth
 his hornes to make to make
 them sharpe. If he be put to
 flight, he swimeth to his great
 aduantage. He delighteth much in musick, and when he
 seeketh himselfe too far, he seeketh Dens and lurking pla-
 ces, for feare of being chased. If he be chased, he looketh
 oft backward. He renueth his attire euery yeare, and
 when he casteth his right horne he hideth the same. They
 keepe commonly in herds, and helpe friendly the one the o-
 ther. *Isidore* saith, he is neuer troubled with feuers, because

The Stag be-
 ing hunted by
 a King, is euer
 after called a
 Hart.

he hath no gall. He hath a bone in his heart, as pretious as yuorie. He feareth much the voice of the Foxe, and hateth the Serpent. He is long liued. For *Aristotle* writeth, that *Diomedes* did consecrate a Hart to *Diana*, with a collar of Gold about his necke, which had these words. (*Diomedes Diana*) After whose time, almost a thousand yeares, *Agaschocles* the King of Sicile did kill the same Hart, and offered him vp with his collar to *Iupiter* in his temple, which was in Calabria.



The field is Argent, an Vnicorne tripping Sable.

This is a strong beast, as appeareth by that is spoken in Numery. God is to *Iacob* as the strength of an Vnicorne. When he is hunted he is not taken by strength, but onely by this policy. A maid is set where he haunteth, and she openeth her lap, to whom the Vnicorne, as seeking rescue from the force of the hunter,

yeeldeth his head, and leaueth all his fiercenes, and resting himselfe vnder her protection, sleepeeth vntil he is taken and slaine. His proper colour is bay. He hath in his head onely one horne, whereof he taketh his name. It is venuous against venime, and is most truly called yuorie. *Isidore* saith, the Vnicorne is cruell, and mortall enemy to the Olephant.

Hee



Hee beareth Sable, a Bull passant Or. This is a beast that is strong in fight, whose strength is mightily in his necke, hee is proud of mind and head strong. *Plinie* writeth, that by the countenance of a Bull, you may know his sternesse, or gentleness. All his threatnings are with his forefeete. For when he is angry and disposed to fight, he diggeth the earth, & casteth it from him with violence. *Ifidore* sayeth, when he is tied vnder a Figtree, he looseth all his strength. Hee is pay-maister of every good Towne, and beneficiall to the Parson. Therefore all seuerals are to him common. His enemy is the Rauen.



He beareth Or, a Boare Sable. The Boare is the right Esquire, for hee beareth both Armour and shield and fighteth sterply. When he determineth to fight, he will froe his left shield, the space of halfe a day, against an Oke because that when hee is stroken thereon, with the tuske of his enemy, hee shall feele no grieue thereof. And when they haue fought one day together, then they will depart of themselves keeping good appointment, to meete in the same place the next day after, yea, and the third day till one of them victour. *Anicene* writeth, that the Boare is fierce and cruell, and setteth not by death. And though hee be stricken with a deadly wound, his couragious stomack, and ire-

full heart will not let him flee, till either hee kill or be killed. The Boare of nature is giuen much to the lust of the flesh. But this my Boare is chaste, for my Cutter hath cut him as short, as *Geff. Plantagenet Earle of Bulloin*, cut the Bysshoppe of *Sagre*, because hee would haue him vse abstinence.



Hee beareth Azure a Ramme Argent. The Ramme saith *Ist-dore*, is a beast pleasing in heart, and milde by kinde, and of authority he is a Duke. For he hath the leading of multitudes and flockes of his owne kinde. Therefore sayth hee, kinde giueth him great strength passing all other sheepe. The Ramme was offered vppon Alters amongest Nations, as appeareth

in Genesis, to be a figure of Christes death. *Pliny* writeth, that the cruelty of the Ramme abateth, if hee be persecuted in the horne neere vnto the eare. For the chiefe part of his strength is in his head, where hee is well armed to fight. His challenge is certaine courses at Iustes, wherein he surmounteth all other beastes of his quantity. When he sleppeth hee holdeth vp his head, and from spring time till haruest, he lyeth on the one side, and from haruest till spring time againe, on the other side. He is honourable, for when he leaueth his winter garment, there are fifteene sundry householders that haue their liuing thereby. The which fifteene do finde sixe times fifteene at the least. Hee is an ancient, of that honourable company of Drapers, of whom I am one, both by birth and seruice. But thereof am I now at large for that I could not support the custome of the famous Citty, to stand in danger of the lawes of this Realme. And now in commendation of the Ramme, I say

to you there is nothing in him, vpon him, or that cometh from him; but it is both good and holefome. His enemy is the Wolfe, hee feareth nothing but thunder. *Le.* I pray you of the Golden Ramme, that *Iason* won in the Isle of *Colchos*, is that of trueth? *Gerard.* It is euen as true as *Phaeton* leading his Fathers Cart, through negligence, set all the world on fire. But who that shall reade the History of *Iason*, which was translated out of Frenche, and printed at *Antwarpe* by one of my name, if hee bee a Philosopher, hee shall perceiue the meaning thereof: else let him read *Norton* and *Ripley*, who will learne him to vnderstand that History, and so I end of the Ram.



The Fielde is Geules, a Horse passant Argent. *Isidore* writeth, that the Horse is comfortable in the fielde, and smelleth battaile, and is greatly encouraged thereto, by the noyse of Trumpets, and hath a desire to fight with his enemy. *Pliny* writeth, that he is proud of rich apparel, and especially when hee is barbed. So sayth the Prophet *Isaell* to the *Iewes*, telling them of their enemies on this wise.

They are (saith he) to looke vpon like barbed Horse. Some Horse will not suffer any man to ride on him, but his onely Lord. *Bucephalus* the Horse of the great King *Alexander*, in battaile, would suffer no man to come on his backe, but onely the King. And being sore wounded, would not suffer him to depart from him and take another Horse, but wonderfully continued out the battaile: with his Feete beating downe, and his Teeth biring, he destroyed many enemies. Wherefore *Alexander* after the Horse was slaine, made in remembrance of him a Citty, in the Countrey of

India, and called it *Bucephala*. What wonderfull enterprises did *Iulius Caesar* atchieue by the helpe of his Horse, the which had his fore-seete like to the seete of a man, as *Pliny* writeth. The Horse *Arundell* of no little fame in *Britaine* Land, amongest these, is worthy to bee remembred, for whose good seruice, the old renowned *Beauce* of *South-hampton*, builded the Castle of *Arundell* in *Southsex*. O most worthy to be put in *Faines Booke*, that would not forget the seruice of a beast, where now in this time they be, that do forget the seruice of men; yea, some there be, that make no remembrance of their owne Fathers, who tenderly fostered them, not with forgetfulnesse vnto their dying day. But thereof I will thinke more, then presently I will speake. The Horses friend is the Grey-hound, & the Beare is his mortall enemy, which in both naturally by kinde is planted, as at their first encountring most cruelly fight together. And heere you shall haue one rule, you shal not set forth a beast in Armes, to doe any thing against his kind, as a Horse to rampe.

Quere if good
for no beast
rampant but a
Lyon.



He beareth Sable, a Goate saliant Argent, Armed Or. The Goate in his fight, is not so hardy as politique. Hee defendeth with the fore-seete, and cutteth with his hinder seete. There is no beast of heauy substance, that will climbe like vnto him. *Salomon* putteth the Goate in the number of Venson. The Goate, sayth *Isidore*, is very venerous, but fighteth not therefore. The Diamonde, which neyther iron or fire will daunt, the blood of the Goate, softneth, to the breaking.

The



The fiele is Argent, a Greyhound passant, Sable collered Or. The hound saith *Isidore*, knoweth his owne name, *Placida* writeth that amongst beasts, the hound is gracious and loveth his Maister, and putteth himselfe wilfully in perill in the defence of him, as appeared by *Cicero* the Senator of *Placencia*, who being compassed, and beset with men of Armes, was defended by a

hound, and was not overcome, vntill the said hound was slaine. In the like manner when *Iason* was slaine, his hound would not go from the carkasse neither eate any thing but died also. But the hound of *Sabinus*, is to be wondrous at, who forlooke not his Maister, either in prison or death: but abode continually with the dead body with most dolefull noise. And when one gaue vnto the said hound meate, the hound tooke the same and put it to his maisters mouth, and would haue had his dead Maister eaten thereof. And further, when the dead body of his Maister was throwne into the river *Tiber*, the hound leapt after, and swimming inforced himselfe to hold up the dead body of his late maister, vntill both sank vnder the water. There are diuers kinds of hounds, of which I purpose not to speake of.

H3

He

new blood I could write much of his breed, but that it would be tedious to write mine owne storie. Yet thus much I say, that I thank high God by his better judgement that among all beasts on the earth, the filly & the roystfull one should be the wisest of the three. *Chatter* birds who neuer rode on other beasts, but on the double *Ale*, and her *Col*. For these reasons therefore, I may conclude the *Ale* not to be unworthy to be borne in Armes.



He beareth Azure, a Talbot with collar and Line Argent. *Isidore* writeth, that these hounds pursue the foot of pray, by sent of the same, or else by the blood thereof, whether it be by night or day. But I referre the iudgement of that, to them that loue venison so well, as will ieoparde a ioynt for Buoke or Doe. The hound is enimie to the Cate.



The fiede is Argent, an Ass passant in his proper colour. As it appeareth in the old Law, the Ass to be ancients in the service of man, then the horse: So the Hebrew Rabbines do appoint the ass to be standard of the *Tribe of Issachar*. Although the Ass be slowe, yet is he sure. And as he is not the wisest, so is he least sumptuous, especially in his diet. For his feeding is one Thistles, Nettles, and Briars, and therefore small birdes hate him, especially the sparrow is most enimie vnto him. I could write much of this beast, but that it would be thought it were to mine owne glorie. Yet thus much I say, that it pleased the high God, by his secret iudgement that among all beastes on the earth, the silly Ass, with the toylfull Oxe, should be witnesses of his deare Sonne Christes birth, who neuer rode on other beast, but on the simple Ass, and her Colt. For these reasons therefore, I may conclude, the Ass not to be vnworthie to be borne in Armes.

The



The field is Azure, a Wolfe
Salliant, Argent.

This as the Hebrew Rab-
bines say, writing vpon the se-
cond of Numerie, is the stan-
dard of the Tribe of Benjamin.
For *Yacob* said, *Benjamin* shall
travaile as a Wolfe. This rae-
nous beast, is enemy as well to
man as beast. He is strong in
the breast, and his fight is both
with byting and scratching. *L-*
idors saith, that what he vish

*Quere, as be-
fore in the
Gen.*

to tread on, it prospereth not. It is said, if a man be seene
of him first, the man leesech his voice. But if the Wolfe be
seene of the man first, then the Wolfe leesech his boldnesse
and hardines. *Plinie* writeth, he loueth to play with a child,
and that he wil not hurt it till he be extreame hungry, what
time he will nor spate to deuoure it. *Homer* saith, that the
Wolfe watcheth much, and seareth fire and stones, to be
wherled at him. *Aulien* telleth, that he desireth greatly to
eate fish. And *Phisicologus* writeth, that he may not bend his
necke backward, in no month of the yeare but in May.
When he seeketh his pray by night, he goeth against the
winde. If any of his feete with treading of stones do make
any noyse: that foote he byteth as chastising it. *Solinus*
sheweth, that he beareth in his taile a locke of haire, that
exciteth loue, which he byteth away with his teeth, when
he feareth to be taken. He infecteth the wooll of
shoepe that he byteth, and is aduersarie vnto them and
their Lambes, whereof Christ spake vnto his Apostles,
saying. I send you forth as Lambes among Wolfes. There
is nothing that he hateth so much, as the knocking toge-
ther of two flint stons, the which he seareth more then the
hunters. *Aristotle* saith, that all kinde of wolfes are contra-
ry to al kind of sheepe. For prooffe wherof *Cornelius Agrip-*

as also affirmeth that if a man make a string of the Wolfes guts, and put it on the Harpe, with string made of sheepes guts, it will neuer be brought with any consent of haemony, to agree with the other. And here I end, of onely beasts to occupie the field. But where I haue written and hereafter shall of enemie betweene beast and beast, or otherwise I pray you take it, as a good Herehaughr should do, that is, to the best intent. For I follow the authour, whom I haue alledged, wherein I will you not vainely to weigh deceitful propheties, busilie searching, who giueth that beast, for who beareth this. For if it were lawfull for me to wrire of that, I could by reason perswade you, that they are all done and past, and that there is nothing of them to be looked for, but for the coming of Christ in his glorie. Which as *Iob* sayeth, I hope to see in this my flesh. *Le. Sir*, I trust I am voyde of any of these suspicions. I seeke nothing, but onely to be a good Herehaughr. Wherefore as you haue begun with me, so I pray you continue to the end. *Ge. Well*, for your further instructions, I will goe forwarde.



The field here is Sable, a Dolphin bariant, Argent.

If it were in fesse, then you should say, nayant. This is called the Prince of fishes, and for his strength and bignes, excelleth all other. For as authours wrire, he is not enscamed with much fatnesse, but is al of muscles and senues, whereby his might is doubled. He is a ruler of other, that seeme stronger then himselfe. By him the ma-

riners know, when they shall haue tempest, especially when they see him reioyce, with shewing himselfe aboute the

water

water. Here you shal learne a thing that is when any fish is vp-
right as this is, ye must take the haddock. Also, when they are
eating, you shal call it deuouring, and tell whereon, because
they swallow all whole.



The Biscione, a Serpent
nowe, On Dayes of late. The
Serpent feareth and fleeth a
naked man, and leapech on a
man clothed. The fable of a
fetting man smiteth him, where-
fore when the serpent standeth
in danger, then he wringeth
himselfe, especially to haue his
head, wherein lieth his heart.
So chanceth it sometime, that
he maketh of himselfe a knot.
The Serpents enemy is the pe-
cocke, the Hebrue Rabbies name this to be the standard of

the tribe of Dan, saying, Dan shall be a Serpent in the way,
and an adder in the path, biting the horse's heeles. Of the
Serpent I could write much more, but this I thinke is suffi-
cient. *Et* I beseech you now shew me some other of the
archiuelement of the Knight, which is the third.



This Knight beareth two trenchers of Armes, the first
is as followeth. The first the helme is Gules on a chiefe
Argent two Malles d'Or. The second bar-waies of fine
Argent, Or and Azure a cheke Gules. The third is the
second. The fourth is the first. His crest a Biscione holding
in his mouth a man, Argent and Gules, Mantel, A.



This Knight beareth two severall cotes of Armes quarterly as followeth. The first, the field is Geules on a chiefe Argent, two Mulletts Sable. The second bar-waies of six peeces, Or and Azure, a bende Geules. The third as the second. The fourth as the first. His creast a Boare passant Ermines, set on a wreath Argent and Geules, Mantell, Azure

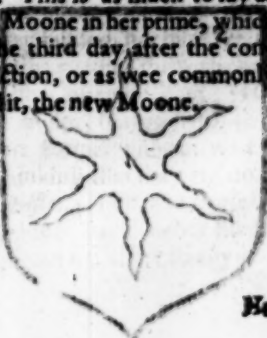
zure doubled Or. And for the difference of a second brother of that house, from whence he is descended, he beareth the Cressant. Now haue I one other atchiuement to shew you, the which I wil deferre a while, because I will not tire you with too much of one thing together : therefore yee shall haue in the meane space some sundry coies of blazon as followeth.



He beareth Azure a Sunne Or. I haue said enough of this planet in the blazon of that met-tall. But in this coie hee is in proper colour, and in his naturall field. *Le.* And wherefore doe yee not say proper colour, or that the Sunne is of his proper colour. *Ge. Alciatus* sayth that a man shal discerne colour, which hee may come within a Knights rase of any banner, but neuer hard of any man, that come within an 100. Knights rases of the Sunne. *Le.* What is a Knights rase? *Ge.* It is forty foote of stile in length, of the field, and is of *Hercheingh* so called.

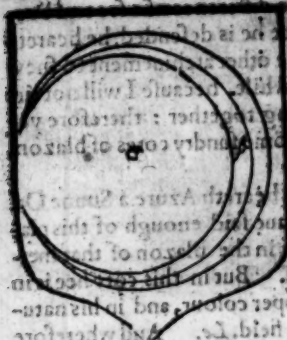


The fiede is Geules, a cressant Or. This is as much to say as the Moone in her prime, which is the third day after the conjunction, or as wee commonly call it, the new Moone.



He

He



hee beareth Genes, an in-
crestant Argent. Which is
the Moone from the prime
till after the first quarter, and
yet lacketh of the full.



hee beareth Azure, a decre-
sant Or. Which is the Moone
from the last quarter. This fig-
urifieth a man to doe some
thing, whereby hee is aduan-
ced to honor in his age, when
all things decreaseth with
him, with some onely except,
which I commend from the
braine, where of the Moone
is laden.



The fiele is Sable, a Scarre of
five points Argent. This is the
pole Arctike, who leadeth the
Ship-mistress, and sheweth the
Astronomer, the way to all o-
ther Scarres: such like Scarre
it was (saue that it was not
fixed) that brought the three
Magicians to honour Christ,
where he was borne.

He



Hee beareth Geules, an Eagle displayed with two heads, Or. *Upton* writeth that the same day that *Alexander Magnus* was borne, two Eagles sat vpon the house of his Father, signifying vnto him, sayth hee, a double Empire of *Europa* and *Asia*.



He beareth Or, an Eagle displayed Verte. *Aristotle* saith, that this bird holdeth in himselfe a soueraignity, so that all other obey him as subiectes. *Pliny* writeth that among all manner and kindes of foules, the Eagle is most liberall, and free of heart. For the pray that he taketh, hee eateth it not alone, but giueth part thereof vnto other birdes, that follow him, whom he procureth to be his guesse. But when that pray suffiseth not himselfe, then he is somewhat bold of his gesses putting them to choise, whether they will flee from him, or feede him. Hee is brightest of sight of all other foules, so that if his young ones will not looke against the Sunne, without watering eien, then hee killeth them thinking that they are not his owne, but misse begotten. *Aristotle* sayth, the Eagle hath fore sight of the weather, and that day that hee fleeth abroad no Hawke within his precinct will flee to any game. Hee



He beareth Or, six Eagles displayed, Sable, three two, and one.

These may not be called Eagles, because there may be no more but one Eagle in one Escücheon. If there be mo, they are thus called, who are to be taken for young Eagles.



that he may get on them.

The field argent a Cocke Gules, *Plinius* writeth that the Cocke is the royallest birde that is, and of himselfe a King. For nature hath crowned him with a perpetuall Diadem, to him and his posterity for euer. He is the valiantest in battaile of all birds. For hee will rather die, then yeeld to his aduersarie. Iealous he is in such sort, that he fighteth oft for his wiues, and loueth them so well as he bestoweth all

Hee



A

He beareth Argent, a Swan Geules. *Isidore* writeth, that the Swan doth not only delight in Musick, but singeth of himselfe. *Martianus* saith, that shipmen take it for good lucke, if they in the perill of shipwracke meete swans. *Cicero* King of the Ligurians, bewailing the death of *Phaeton* was turned into a Swan, as *Ouid* witnesseth. In the olde time, this bird was consecrate to *Apollo*. The Swan

pursueth the cockold-maker even vnto death, and will not leaue the Spouse-breaker, till he kill or be killed. His chiefe strength is in his wings. *Ambrose* saith, that he singeth much before his death as reioying the end of all calamity.



He beareth Or, a Raven in his proper colour, or otherwise Sable: for Sable is his proper colour. The Raven delighteth so much in her owne beauty, that when her birdes are hatched, she will giue them no meate, vntill she see whether they will be of her owne colour, or no. *Isid* asketh the question, who provideth meate for the Raven? Whereunto *Saint Augustine* answereth, that

they are fed with the dew of heauen, all the while that they be naked. The Raven saith *Fulgentius*, hath 64. sundry changes of her voice, and is very guilefull, and will both steale

The Accedence

steale and hide. *Aristotle* affirmeth, that Ravens will gather together on sides, and campe & fight for victorie, and they that be ouercome, will euer after be obedient to the victors. The Rauens is friend to the Foxe, and enemy to the brocke, and fighteth with him oft, in the Foxes-quarrell.



The field is Geuls, a Griffin Sergreant or. *Le.* wherefore say you Sergreant? *Ge.* For that he is halfe birde, halfe beast. It is a terme appropriated to him, and to none other. The Iewish Rabbies vpon the xliii. of Deutronomine, do write, that this is a fierse beast, and keepeth the Hyperborean Mountains, where are precious stones, as the *Smaragdes*, '82

Iaspis, and will not suffer them to be taken from thence. *Isidore* saith that they beare great enmity to man and horse, and are themselues of such a marueilous strength, that though the man be armed, and on horsebacke, yet they take the one with the other, quite from the ground, and carrie them cleane away. I thinke they are of a great hugenes, for I haue a clawe of one of their pawes, which should shew them to be as big as two Lyons.

He



Hee beareth Sable, a Cockatrice displaid, Argent. This though he be but at the most foote of length, yet is hee king of all Serpentes of whom they are most afraid, and fly from. For with his breath and sight he slaieth all thinges that come within a speares length of him. He infecteth the water that hee commeth neere. His enemy is the Weasell, who when hee goeth to fight with the Cock-

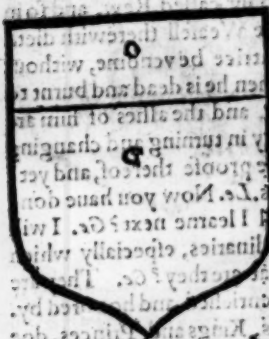
atrice eateth the herbe, commonly called Rew, and so in fight biting him he dieth, and the Weasell therewith dieth also. And though the Cockatrice be venome, without remedy, when he is dead and burnt to ashes, hee loseth all his malice, and the ashes of him are good for Alcanities, and namely in turning and changing of metall. I haue not seene the prooofe thereof, and yet haue bene one of *Isidors* Cokes. *Le.* Now you haue done with these, I pray you what shall I learne next? *Ge.* I will tell you of nine honourable ordinaries, especially which are so called in Armes. *Le.* What are they? *Ge.* They are such, as a coat of Armes is both enriched and honored by. Such as they be, as Emperours, Kings and Princes, doe adde to any Gentleman's coat of Armes, for some notable Act by him done, or to be done. To the which there appertain nine especiall reioyings as incident thereto.

- 1 A Gentleman to be made Knight, at battaile.
- 2 To be endowed with liuelyhood for his manhood.
- 3 To do Chivalry before his Soueraigne.
- 4 To be made Embassadour for his wisdom.
- 5 To doe proues of Knighthood before Aliants, in honour of his renowne.

The Accidence

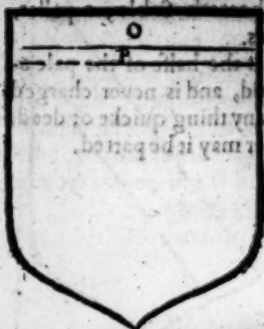
6. Apoor Knight, to bee married to the bloud Roy-
all.
 7. To haue perpetuall shanke of his Soueraigne.
 8. To keepe his cote Armour vnshamed in tryall.
 9. To keepe all points of his Knighthood.
- The first of the nine honourable Ordinaries, especially of
the Crosse, of the which I haue spoken of before. The
content thereof, is the fift part of the fiede, except it bee
charged; then it must containe the third part.

The second.

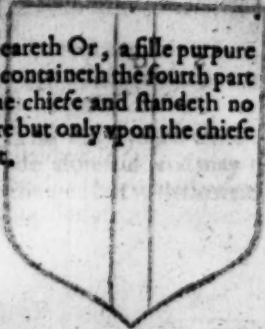


The field is Geules, a Chiefe
Or. This containeth the thirde
part of the fiede, and is the se-
cond of the honourable Ordina-
ries, and before the passion
of Christ, it was the first. This
signifieth a Senatour, or ho-
nourable man. And ye shall
understande, that the chiefe
may bee diminished, and then
they call it by another name:
but the Chiefe may not be emeaded or halfed.

Hee



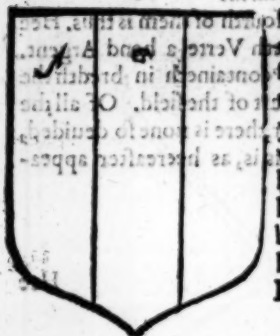
He beareth Or, a fesse purpure
This containeth the fourth part
of the chiefe and standeth no
where but only upon the chiefe
point.



The Fielde is Tonne, a chiefe
Shapournet, Or, and Ermines.
Though there be many coun-
ter-coloring in the chiefe oft
times, yet for the rarenesse
thereof, and for your ease, at
this time I haue left them all
out, and onely teach you this.

The Ermines
do want in the
print.

The third.

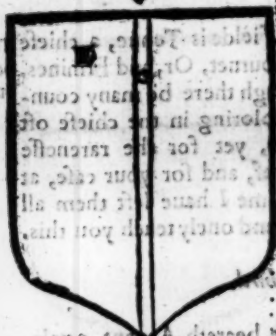


Hee beareth Argent, a pale,
Gules. This is the third, and
containeth the third part of the
field, this may not be enlarged,
though it be charged. And here
ye shall learne, that if a Pale be
upon a Lyon, or any other
beast, then shall ye say, he is de-
brused with a Pale. But if the
beast be on the Pale, then that
beast is supotted of the same
Pale.



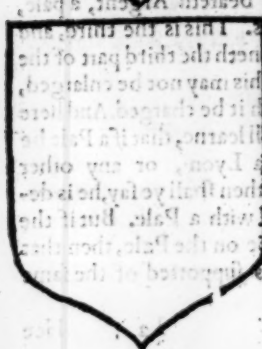
Hee beareth Sable, a pallet,
Argent.

This is the halfe of the pale a-
foreſaid, and is neuer charged
with any thing quicke or dead,
neither may it be parted.



The field is Ermine, an Endorce,
Argent.

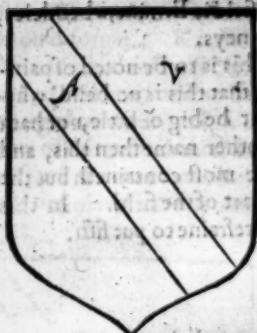
This in breadth is the fourth
part of the pallet, about ſpo-
ken, and is not uſed but when a
pale is betwene two of them.



The fourth.

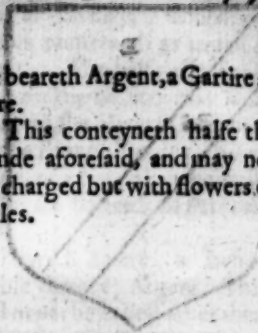
The fourth of them is thus, Hee
beareth Verte, a band Argent.
This containeth in breadth the
ſix part of the field. Of all the
other, there is none ſo decided,
as this is, as heereafter appea-
reth.

Hee

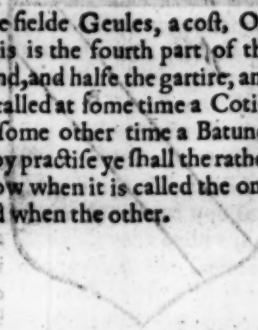


He beareth Argent, a Gartire azure.

This conteyneth halfe the bende afore said, and may not be charged but with flowers or foiles.

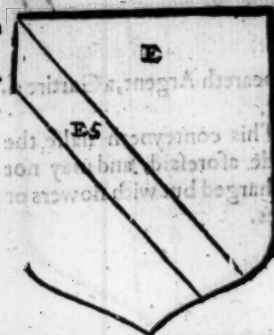


The field Geules, a cost, Or. This is the fourth part of the Bend, and halfe the gartire, and is called at some time a Cotis, at some other time a Batune, as by practise ye shall the rather know when it is called the one and when the other.

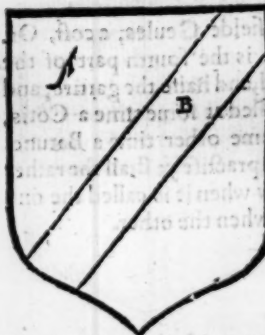


He beareth Or, a Rybande Geules. This containeth in breadth the eight part of the bend, and eight of these make a bend. This is also called a Fisfure, and then it parteth the field into two colours, and is of it selfe mettall, and then it is a secret of secrets.

Here wanteth
the Ermines
and Ermineys.



This bende is
not Sinister
but dexter and
therefore you
must make it
thus.



The field is Ermine, a bendelet,
Ermineys.

This is to be noted of painters, that this is no bend, whether it be big or little, nor hath any other name then this, and at the most containeth but the sixt part of the field. In this cote refrain to put fish.

He beareth Argent, a Bend Sinister, Azure. *Le.* Seeing you call this a Bende Sinister, wherefore did you not call the other dexter Bend? *Ge.* Because it is knowne to all Herehaughtes, if it be named a bend and no more to be a bende dexter. And here I tell you by the way, that you may haue two bendes in one field: that is to say, both dexter and sinister, which to behold, then is not much vn-

like a Saultier, if they be both of one colour: but whether of them that lieth next to the Fielde, that must be first named. Therefore, when you blaze a cote, it is a Rule, that you must aduise you well, or euer you speake. For it is a great fault in an Herehaught to be ouer hastie in blazon. *Le.* I know what is meant by this bende Sinyster. *Ger.* What is your opinion thereof? *Le.* He that beareth it, is a bastard. *Ger.* A bastard quoth you: I neuer taught you that, who that learned you so to terme it, did giue you wrong instructions. Count it therefore an error of Armes, the

the which with as much speede as you may, I would you should forget. Know that this containeth as much in breadth, as the dexter bende doth. The halfe whereof is called a Skarfe, and no bastards marke, neither may it be charged with any thing. The bastard shall beare the fourth part of this, which must be called a Batune Sinister. Euery bastard also may haue his Batune, of what colour he will, but not of mettall. For mettall is for the bastards of Princes.



He beareth Azure, a bende double daunce, Argent. This shall neuer be called other then a Bende, after that it is thus parted, but bastards haue other markes euery one according vnto their vnlawfull begetting: which markes I will not disclose. For those with hundreds of others, are the secrets of Herechaughts, which things they haue solemnely vowed not to open, though it were to an emperour, sauing alwaies that that belongeth to the seruice of him and honour of Gentilitie. For if the Herechaught do know an Emperour, by fortune to be (as sometimes some of his poore subiects are) yet may he not accuse the Empresse, nor disclose the acte, for defaming of the Gentlewoman, and for forswearing of himselfe.

Quere whether there be a bende so borne.



Hé beareth Or, a bend be-
tweent two Cotises, Sable.
This doe I shew you because
you shall know, when to call
this a Cotise, & when to name
it a batune.

The fifth.



The field Argent, a Fesse, A-
zure. This is the fifth honora-
ble ordinat, containing in
breadth the third part of the
field, and may not be dimini-
shed, although the French He-
rehaughts doe blaze three
barres Gemmees for a Fesse of
vi. peeces, as you shal perceiue
the better, in the cote next to
the barulet. The Fesse hath
beene taken of old for a girdle
of honor, which standeth with
good reason. For in the cote armour, it is in the middest
betweene two equall parts.

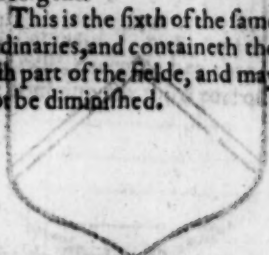
The



The sixth.

He beareth Geules, a Scoche-
on Argent.

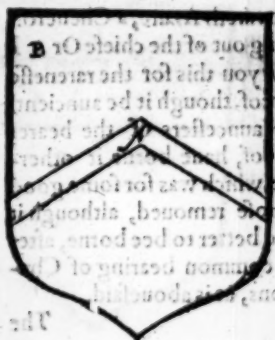
This is the sixth of the same
ordinaries, and containeth the
fifth part of the field, and may
not be diminished.



The seventh.

The field is Or, a Cheuron,
Geules. This is the seventh &
containeth the fift part of the
field. *Nicholas Vpon* saith, that
a Cheuron, is made of Carpen-
ters, and is the highest part of
the house. For saith he, the
house is not finished, vntill the
Cheuron be set vp. Carpen-
ters call it at this day, the barge
couples. In the old time it was
a certaine attier for the heads
of women Priestes.

This Cheuron
must be as big
again as it is.



He beareth purple, a cheuer-
nell, Argent.

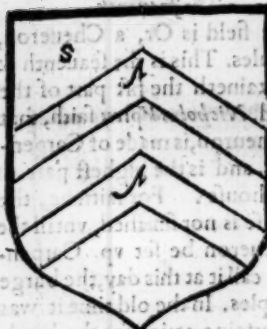
This containeth halfe the
Cheuron aboue said, and you
may haue no mo, but three in
one field except partition.

He



He beareth Vert a Couple close Argent.

This containeth the fourth part of the Cheuron, and is not born but by payrs, except there bee a Cheuron, betweene two of them.



The field Sable, two Cheurons, Argent. These keepe their quantity, with order of the rule aforefaide, and are very good Armory, because euery of them containe a fift part.

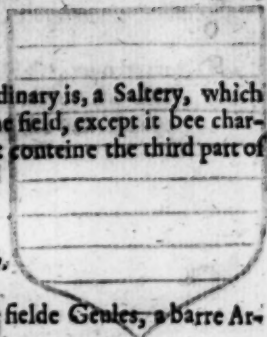


He beareth Azure, a Cheuron issuing out of the chiefe Or. I shew you this for the rarenesse thereof, though it be auncient. The auncesters of the bearer thereof, haue borne it otherwise, which was for some good purpose remoued, although it were better to bee borne, after the common bearing of Cheurons, as is abouesaid.

The

The eight.

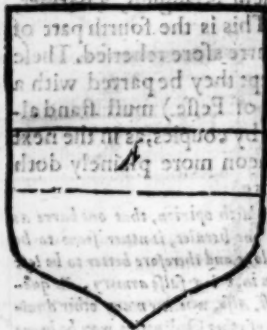
The eight honourable ordinary is, a Saltery, which must containe the fift part of the field, except it bee charged with any thing; then shall it containe the third part of the Scocheon,



The ninth.

The fælde Genes, a barre Argent.

This is the ninth honourable ordinary, and containeth the fift part of the fælde, which is of more estimation, then is well considered of many, that beare the same.



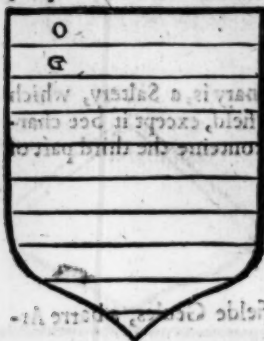
Hee beareth Or, a cloffet, Sanguine.

This is idle for there is no such Armes borne by any heere in England.

This is the halfe of the barre abouesaid. Of these, five may be in one field, and are very good Annory, as heereafter shall be shewed.

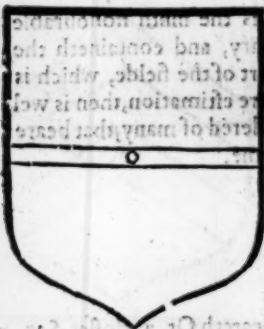


Hee



He beareth barre of ten d'or
and Gules.

This is a notable mixture,
whatsoever the metall or co-
lour be of, it is verie ancient.



The field is sanguin, a Barulet,
Or. This is the fourth part of
the barre afore reherfed. These
(except they be parted with a
barre of Fesse) must stand al-
waies by couples, as in the next
Scoatcheon more plainly doth
appare.

¶ Holdeth opinion, that one barre as
before, one barulet, is neuer seene to be
borne alone and therefore better to be left
out then in, being false armory. *Es que-
rend. est.* Also, whether many other dimi-
nutions of other Ordinaries, may be borne
solely: as a couple-cloze, Chiuernell, Ri-
band, lozt, &c.

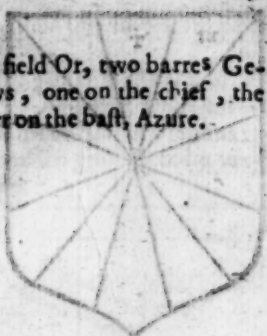


He beareth Or', three barres
gemewes, Azure.

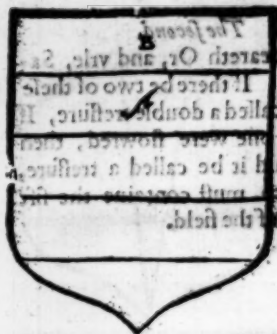
This is right blazon of them,
especially where they stand by
couples, as these doo.



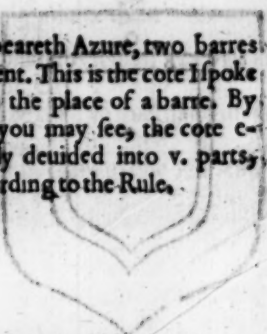
The field Or, two barres Gemenes, one on the chief, the other on the base, Azure.



drawn out
of the field



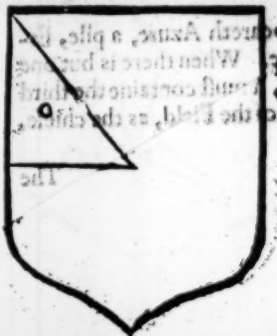
He beareth Azure, two barres Argent. This is the core I spoke of in the place of a barre. By this you may see, the core equally divided into v. parts, according to the Rule.



¶ Ordinaries generall.

Here insueth nine honorable Ordinaries generall.

The first.

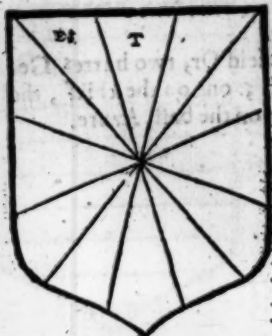


The field Geules, one Geronne from the chiefe dexter point, Or.

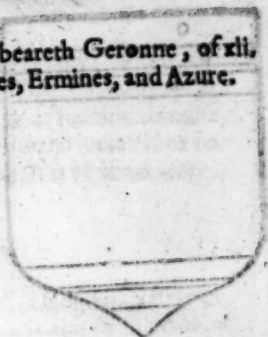
He

drawn out
of the field

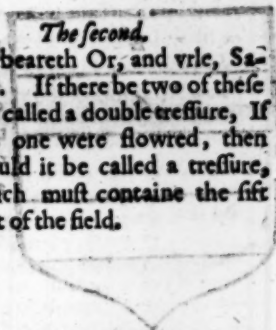
Here wanteth
al the Ermines.



Hee beareth Geronne, of xlii.
peeces, Ermines, and Azure.



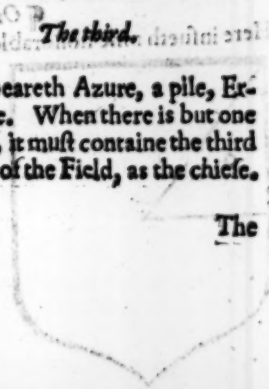
The second.
He beareth Or, and vrie, Sa-
ble. If there be two of these
it is called a double tressure, If
this one were flowred, then
should it be called a tressure,
which must containe the fift
part of the field.



Here wanteth
the Ermines
on the pile.



The third.
He beareth Azure, a pile, Er-
mine. When there is but one
pile, it must containe the third
part of the Field, as the chiefe.

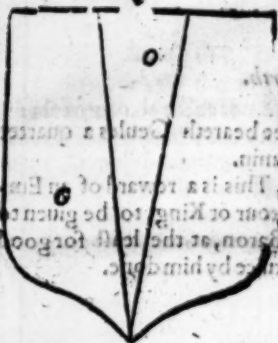


The



The field Or, iii, piles in point
Geules.

The pile is an antient additi-
on to Armorie, and is a thing
that maketh a foundations vp-
on vnſure ground, to be verie
firme.



He beareth Geules, one pile in
point, Or.

Some time ye ſhall haue them
waues or ended, though
there be three in one Eſcoche-
on.



The Field Azure, a Pile waue
in Bend. Or.

In ſome ſcocheon, ye ſhall
haue a pile in this place, that
ſhalbe engrailed, Enuecked,
or otherwiſe. Becauſe I am
in Pyles, you ſhall haue a cote
to learne by, the like thereof is
ſeldome ſcene.

Party



Partie per Fesse, waue Geules and Argent. Three piles on chiefe, as the first, and of the second. *Le.* What meane you by these words as the first, and of the second. *Ge.* I say so because I would breake no rule in naming of one thing twice in one cote.

The fourth.

Heere the Er-
mins be wan-
ting.



Hee beareth Geules a quarter Ermin.

This is a reward of an Emperour or King, to be giuen to a Baron, at the least for good seruice by him done.

The fifth.

The fifth is a quarter Sinister, the which also is the Kings reward, and honourable.

The sixth.

Hee



He beareth Ermine a Canton
Gules.

This is the reward of a Prince
to a Knight or Esquire in like
case for service.

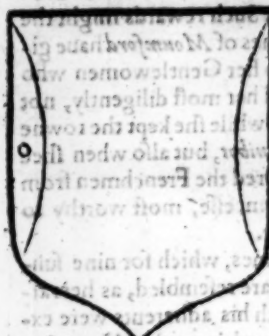
The Ermine
be wanting
here also.

Quere. whether the Canton be not some-
times a reward for a Baron as S. Job
Ferne will have it, citing Zundbis Coat.

The sevententh.

The sevententh, is a Canton Sinister, and in like case, the one
of these is as good as the other.

The eight.



The field Or, two. Flashes, A-
zure. This reward is to be gi-
uen of a King, and is given on-
ly for vertue and learning, espe-
cially in service of Ambassadge.
For there the Gentleman may
serue his Soueraigne, as well
as the Knight doth in the Field.

Quere whe-
ther this be
the same as
the one be-
fore between
Flashes and
Flashes.

&

He

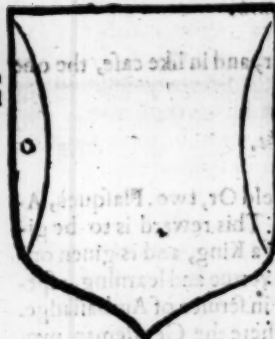
The Accidence

The Ermines
be wanting in
this also.



He beareth Ermin two Flaun-ches, Vert. This is one degree vnder the afore said Flaques, and yet is it good Armory and Noble. In those two Flaun-ches may be borne two sundry cotes, but therein lyeth a misfe-ry.

Quere, what
is the diffe-
rence between
Flaques and
Voiders,



He beareth Geules, two voy-
ders, Or.

This is the reward of a Gentlewoman for seruice by her done to the Prince, or Princes, but then the voiders should be of one of the nine Furs or dub-
lings: Such rewards might the Dutches of *Mounsford* haue gi-
uen to her Gentlewomen who serued her most diligently, not onely while she kept the towne of *Hanibor*, but also when shee rode armed into the Field, and scarred the Frenchmen from the siege thereof. O worthy Princeesse, most worthy to be had in perpetuall remembrance.

There are nine rebatings of Armes, which for nine sun-
dry vngentlemanly deedes done, are resembled, as hereaf-
ter followeth. When *Lucifer* with his adherents were ex-
pelled heauen, they were disseuered into nine (I cannot
well say orders) but trulier cal them horrible horrors, as
followeth. The first, False messengers. The second Ly-
ers.

ers. The third, vessels of inquiry. The fourth, plagues of
plaugers. The fift, Collucioners. The sixt, corrupters of
the aire. The seauenth, Sedicioners. The eight accusers.
The ninth tempters. These although they are inuisible, yet
they drawe visible creatures to them, but chiefly such, as
by nature they perceiue will soonest yeeld to any light pro-
nocation. Which if they do, (especially being Gentiles)
that beare shield of honour, they abase the same, as by ex-
ample hereafter followeth . Which although I set them
heere vnder as good Armorie, yet when any of these pee-
ces be rebated, there must be some stinanden colour put
in the same place, and no mettall, nether must it be char-
ged with any thing: for so it is an addition of worship.
These I say, may be reworshipped againe, with something
of mettall set vpon them. For as *Alciatus* saith, the Fa-
ther may dishonour himselfe, but not his sonne. For when
the Father is dead, it may please the Prince to adde againe
to the sonne, that, that was rebated from the Father. But
not so to the father during his life, without some especiall
desert by himselfe done, in recompence thereof.

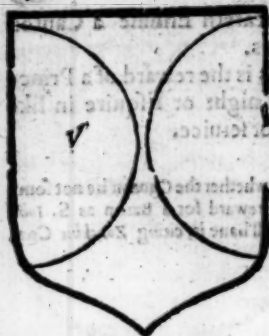
Ka

The



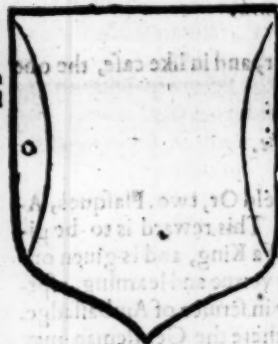
The Accidence

The Ermines
be wanting in
this also.



He beareth Ermin two Flaun-ches, Vert. This is one degree vnder the aforesaid Flashes, and yet is it good Armory and Noble. In those two Flaun-ches may be borne two sundry cotes, but therein lyeth a miste-ry.

Quere, what
is the diffe-
rence between
Flashes and
Voiders,



He beareth Gules, two voy-
ders, Or.

This is the reward of a Gentlewoman for seruice by her done to the Prince, or Princes, but then the voiders should be of one of the nine Furs or dublings: Such rewards might the Dutches of *Mounsford* haue giuen to her Gentlewomen who serued her most diligently, not onely while she kept the towne of *Hanibor*, but also when shee rode armed into the Field, and scarred the Frenchmen from the siege thereof. O worthy Princessse, most worthy to be had in perpetuall remembrance.

There are nine rebatings of Armes, which for nine sundry vngentlemanly deedes done, are resembled, as hereafter followeth. When *Lutifer* with his adherents were expelled heauen, they were disseuered into nine (I cannot well say orders) but trulier cal them horrible horrors, as followeth. The first, False messengers. The second Ly-ers,

ers. The third, vessels of inquiry. The fourth, plagues of
plaugers. The fifth, Collucioners. The sixth, corrupters of
the aire. The seventh, Sedicioners. The eight accusers.
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that beare sheild of honour, they abase the same, as by ex-
ample hereafter followeth . Which although I set them
heere vnder as good Armorie, yet when any of these pee-
ces be rebated, there must be some stainanden colour put
in the same place; and no mettall, neither must it be char-
ged with any thing: for so it is an addition of worship.
These Isay, may be reworshipped againe, with something
of mettall set vpon them. For as *Alciatus* saith, the Fa-
ther may dishonour himselfe, but not his sonne. For when
the Father is dead, it may please the Prince to adde againe
to the sonne; that, that was rebated from the Father. But
not so to the father during his life, without some especiall
desert by himselfe done, in recompence thereof.

K 3

The

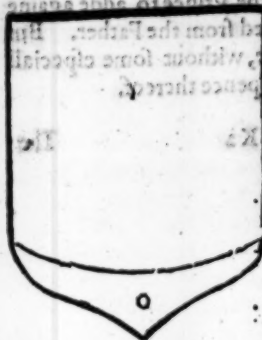
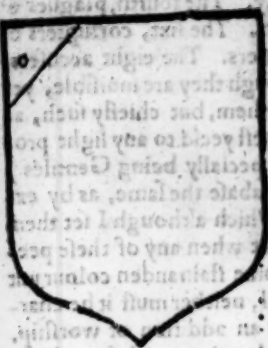


inverted to the right of the shield

The

The Accidence

Where whether there are any rebatement borne in Armes: and whether there be not use of staynands-colours in them. If they be to be borne: How the Rule which saith, (That some Staynand Colour must be put in the rebated place & no mettall,) agreeth with the example, wherein mettall or some perfect colour is placed,



is, mercy to Knights, and Souldiers.

The first.

He beareth Azure, a point dexter parted, Or.

This may be fort too much boasting of himselfe in man-hood and martiall actes.

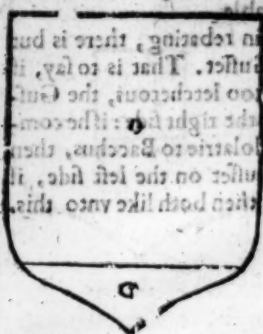
Such one was Sir William Ponder, much bragging of his knight hood, who seemed to be a Lyon by his countenance, but in his heart, was no lesse then a fearefull Hare. If a man be of deede doughtie, yet is it not gentlemanlike to boast thereof.

The second.

He beareth a point champine, Or, in a Field Geules. Who so killeth his prisoner (to him humbly yeelding) with his owne hand, rebateth his honor. And yet in extreame neede, it is allowed by the Law of Armes, yea rather to kill, then to hazard himselfe to be killed. Alwaies (saith Sir Iohn Froyssart) by right of armes, a man ought to grieue his enemy. But he saith also, that good company of Armes

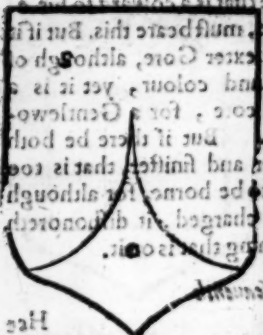
The

The third.



Hee beareth a point plaine,
 Ceules, in a Field Or. This is
 for him that telleth lyes to his
 Soueraignes, for if light eare,
 eneline to light lippes, harme
 ensueth. For when misreport,
 and light of credence, meete
 together, warre is then easely
 begon.

The fourth.



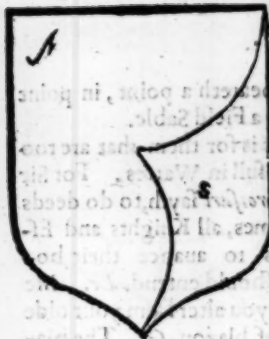
Hee beareth a point, in point
 Or, in a Field Sable.
 This is for them that are too
 sloughfull in Warres. For Sir
 John Froisart sayth, to do deeds
 of armes, all Knights and Es-
 quiers to auance their bo-
 dies, should entend. *Le.* Me
 think you alter from your olde
 kind of blazon. *Ge.* The bla-
 zon, which I haue vsed to these
 three cotes aforesaid, is onely

appropried to them, and to no mo, except they were char-
 ged with some thing.

The fifth.

He beareth Argent, two Gusses Sable.

But in rebating, there is but one Gussier. That is to say, if he be too lecherous, the Gussier on the right side: if he commit Idolatrie to Bacchus, then the Gussier on the left side, if both, then both like vnto this.

The sixth.

He beareth Argent, a Gore Sinister Sable.

He that is a coward to his enemy, must beare this. But if it be a dexter Gore, although of Saynand colour, yet it is a good core, for a Gentlewoman. But if there be both dexter and sinister, that is too bad to be borne, for although it be charged, it dishonoreth the thing that is on it.

The seventh.

Hee



Hee beareth Argent a delff,
Grules. To him that reuoketh
his owne challenge, as com-
monly we call it, eating his word
this is giuen in token thereof.

The eight.

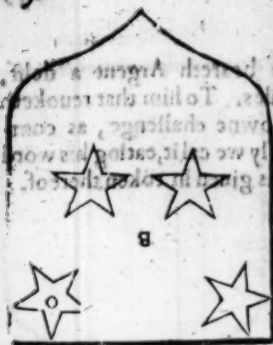


He beareth Sable, an Escoche-
on, reuerfed Ermines. He that
discourteously entreatheth ey-
ther Maid, or Widdow against
her will, or flieth from his So-
ueraignes banner, he shal beare
his Armes on this wise. vntill
such time, as he haue done some
valiant act, worthy to be noted
of the Herehaughts. Vpon
whose true report, it may please
the Prince to restore him to his
former bearing, which admitti-

The Ermines
be wanting in
the inscote:
on heere.

on must be done in no lesse priuate place, then in the mus-
tering of a Campe.

The Accidence



He beareth blew foure Mo-
lets yelow, tow in the Fesse part
and two on euery chiefe point.
This cote must be blazed at
the bast part first, which nowe
standeth highest: because the
whole Escoccheon is reuerfed.
He that beareth on this fashi-
on, is a Traiteur: So was he
that ought these Armes, which
was by name, Sir Armerie of
Pauie, a Lumbard borne, and
an vnworthie Captaine of Cal-
lais, and Traytour to King Edward the third, in selling

the same to Sir *Geffrey Chierney* for twenty thousand
crownes; who had deliuered the Towne, if priuie intelli-
gence had not come to the King, then flower of Chiuallrie,
who with his sonne the Prince of Knights, came to Callis
vnset for, on the Frenchmens part, to the receipt of the a-
boue named mony. Where the King and the Prince both,
did so much honour the banner of Sir *Gaultier of Manny*,
that the like thereof hath not bene hitherto seene, since the
time that the Emperour *Maximilian* serued for wages vn-
der the banner of that most victorious Prince King *Henry*
the eight, as his souldior, wearing vpon his liuery a Crosse
of *Saint George*, with a Rose embrodered in the middest
thereof, attending vpon the King at the siege of *Tirwine*
and *Tornaye*. There was much honour in this Knight
Sir *Gaultier of Manny*. For besides diuers deedes that he
did, Inore one especiall, that he gaue vnto an olde man an
hundred crownes, to shew him where his fathers Tombe
was: nothing accounting his trauaile, in visiting the same.

This



This is a rebatement, and yet
none of the nine, nor is any of
these effects, but is rebated
only for doubt of challenge,
and is set here for none other
purpose, but only for your
learning of blazon. Although
in being whole, it was the Core
of the selfe same Sir *Goffrey*
Charney, which in this sort must
be blazed. The field is *Gules*,
charged with *Argent*, one
rebat on the sinister point.

Though one be rebated, as appeareth on this *Escocheon*
before blazed, yet on the next *Escocheon* you must not
take it to be the like case, For it is a perfect core, and very
good *Amory*.



It beareth *Argent*, in *Chief*
two water-bowgets *Gules*.
This core had never more then
this. For on some *Escocheons*
you shall haue but on like signe
in the point of the same. Some-
times also there is reproach, in
addition of signes. *De.* Is there

much dishonour in rebating of
Escocheons, as you haue spo-
ken of in the nine last. *Ge.* I say
it is as much shame to the bea-
rer thereof, as it is to a woman

that goeth naked. *Le.* A woman may go naked for a
good purpose, without shame: which by example I will
plainly prooue vnto you. *Godwin* the wife of *Leofricus*,
Duke of *March*, requesting of her Lord freedome for the
Towne of *Countrey*, the franchisement was granted to her,
vpon condition, that she should ride naked through the
same

same Citty: who for the loue that shee bare to the inhabitants thereof, and shee would for euer bee remembered to be their Patronesse, minded to doe the same, so that shee might choose the time, which was determined to bee in the forenoone. Whereupon all householders, with their Families, were commanded to shut their doores and keepe their windowes close, whiles the Dutches was doing this good deede, her Horse neighed by chaunce, whereat one ruder then the rest, or otherwise perchaunce desirous to see the strangenesse of the case, let downe a windowe, and looked out. In remembrance whereof, whether it were for the Lubbers sake that looked out, or for that the Horse did neigh, as the cause thereof: though all the Towne were Franchised, yet Horses are not Toll-free to this day.

Ge. Though that so well happened, yet I haue reade of one *Candaules* a King of the *Lidians*, who for the pride hee had in the beauty of his Wife, shewed her naked to his fellow *Giges*, whereon hee was so much enamored, and she likewise in such sort displeased therewith, that through both their consents in short time after, hee wan from him his Kingdome, his Wife, his life, and altogether. But to proceed of Armory, which is our special talke: I meane to shew you a further lesson, and that by the number of nine as heereafter followeth. There are nine sundry furies, which in Scoheons are called by nine proper names, and in Mantels, they are called doublings.

The first.



This is the first and the chiefest of the rest, and is called Ermin, for thus shall you say. He beareth Ermine, and not Argent, powdered with Sable. It is the skinne of a little beast, lesser then a Squirell, his being is in Woodes in the land of Armony, where of hee taketh his name. It hath a taile of a thorn-length, and is browne. Till of late the whole skinne with the taile, was set in Furre, as I have

seene a mantell Emperiall, that was *Sigismundes* with the like furre, and the taitles pendant to euery skinne. But since his time there hath beene a better order taken, that is, an Emperour, a King, and a Prince, may haue these powders in their apparell as thicke set together as they will. A Duke may haue but his mantels Cape with foure ranges of them. A Marquesse may haue his mantelles cape, but with three ranges, and a halfe. An Earle, his mantelles cape with three ranges, otherwise termed Rankes. In some cote they are told, but then they are not to the number of tenne.

The second.

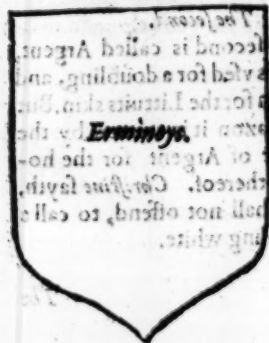
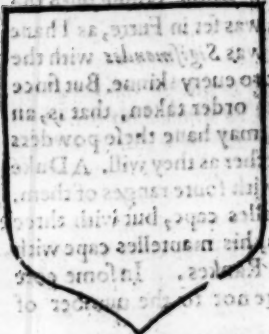


The second is called Argent, and is vsed for a doubling, and taken for the Littruits skin. But in blazon it is termed by the name of Argent, for the honour thereof. *Christine* sayth, yee shall not offend, to call a doubling white.

The



Here wanteth
Ermines.



The third.

The third doubling, is called
Ermines.

You shall not say Sable
powdred with Argent, because
Ermines is his proper name.



The fourth.

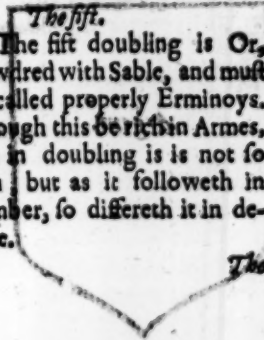
The fourth doubling, is pro-
perly called Ermines.

This differeth from Ermine,
for on every side of the prou-
ders, there is one heare of
Gules.

The fifth.

The fifth doubling is Or,
powdred with Sable, and must
be called properly Erminoys.

Though this be rich in Armes,
yet in doubling is is not so
rich but as it followeth in
number, so differeth it in de-
gree.

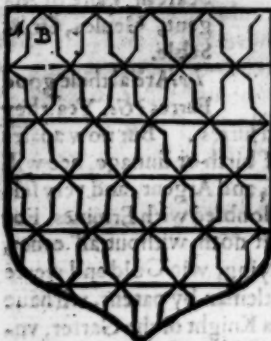


The



The first.

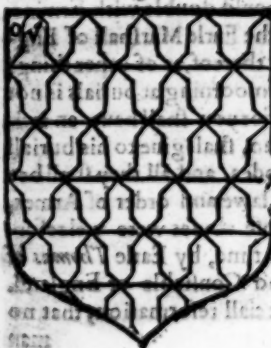
The first doubling, called Pean, which is the field Sable, and the powders Or. After this Furre, as many as are out of these orders afore said, shall be named of the colour and metall they are of, and have been commonly called Gryty of Horsebaughts.



The seauenth.

The seauenth doubling, is properly called Verrey and is on this fashion, Argent, and Azure, or else Azure and Argent. But where the matter is doubtful the metall hath the preheminence.

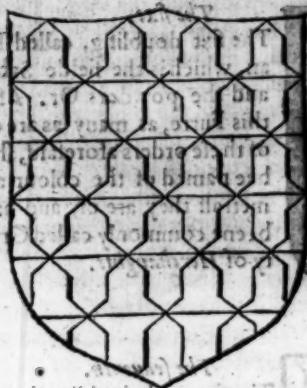
Quere. Whether the distinction between Verrey, Verrey, and Verrey, be not too nice. And that all these three Furs, be not rather to be termed Verrey, &c. As S. I. Furs would have it.



The eight.

The eight doubling is Verrey, and is so properly called, although it be Or, and Vert, or else Vert and Or. In these the blazon hath the cutesie of blazon, so that he set metall first.

The



The ninth.

The ninth and last of all, is called Vaie, which is of all colours, except these two before rehearsed. It may be also of three sundry colours, which when so euer it happeneth, the colours must be told, as this is blazed. Hee beareth Vaie of Argent, Geules, Or, & Sable.

Le. Are all these good Furrer? Ge. Yea, they

are both ancient coates and good furrer. But now adaies if he bee a meane man, cyther of birth or finnage, hee will beare none of these, but Ermine, and Argent, and very seldome you shal see any mantell doubled with Ermines. For every man will weare as the best doth, without all order. For now we haue a common saying, win Gold and weare it. So by that meanes, a Gentleman by patent, will haue his doubling as rich a Baron, or a Knight of the Garter, vnder which two degrees, none should double with Ermine. But there is a good hope, that the Earle Marshall of England, will see to the amendment thereof, as of other things that are out of order. Whereof moorning at burials is not one of the least, at this day. For you shal haue an artificer, such one as is no Gentleman, shal giue to his buriall eight blacke Gownes with hoodes, and all they shal bee moormers. And an Earle by lawe and order of Armes, may haue no mo. Many of those abuses were wel reformed in King Edward the firsts time, by Earle Thomas of Lancaster, Leycester, Darby, and Constable of England. This Noble man ordained by speciall reformation, that no
man

the seauenth his daies, *Parkin Warbeck* and the blacke Smith. All which with their accomplices haue defaced Lawe and Armes. *Le.* Amongest all this rascall rowte, that you haue spoken off, mee thinke you should leaue out *Jeffrey Gais*, because I reade of nothing that hee did, but spoyled Beere-houses at *Saint Katherine*; and that was but twice; which was, eyther for brewing too much to their customers beyond the Sea: or for putting too much water in that they serued on this side of the Sea: or else for both, which is as well vsed as it was before. *Go.* Although he himselfe did no harme to Bookes, yet when a number of light heads are vp, some doth one mischief and some another. For they are not all of one disposition. Where of I leaue, constrained by griefe, to heare, that such antiquities, should be defaced. Now I will shew you of nine sundry messes, which are so called because they engermeddle the one within the other, contrarie to the plain partition.

Quere. Whether the number of the messes be iust nine, *E-maunch*, *En-grailed*, &c.

The first.



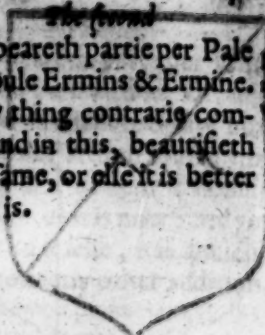
Hee beareth party per Crossewaucy Sable, and Argent. This cote may not bee charged in the four quarters with any rauening beast, except he lye ouer all the field.

The

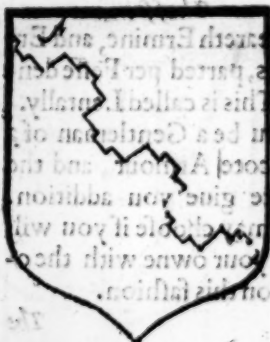
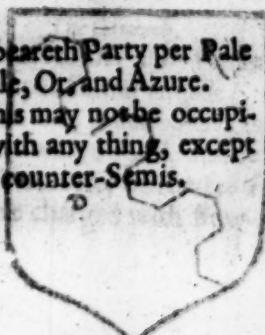


The first.
He beareth partie per Pale
Nebule Ermins & Ermine.
Any thing contrarie com-
barand in this, beautifieth
thesame, or else it is better
as it is.

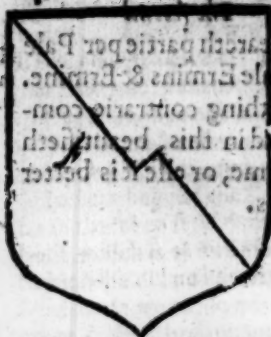
Here the Er-
mines doe
want also.



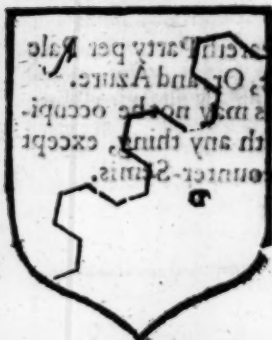
He beareth Party per Pale
Beule, Or, and Azure.
This may not be occupi-
ed with any thing, except
in the counter-Semis.



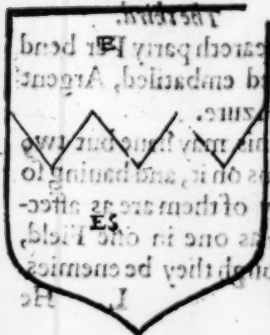
The third.
He beareth party Per bend
baitled embaitled, Argent
and Azure.
This may haue but two
tokens on it, and hauing so
euery of them are as affec-
tuall as one in one Field,
although they be enemies.
L He



He beareth party per Bend
Beuile, Argent, and Azure.
Neuer charge this, for there
can be no better cuned cote
caryed.



The fourth.
He beareth party par Bend
Smaller Champion, argene
and Geules. Any thing set
in triangle on this cote, ho-
noureth the same to a great
increase of commendation.



The fift.
He beareth Ermine, and Er-
mines, parted per Fesse den-
ted. This is called Lentrally.
If you be a Gentleman of a
first cote Armour, and the
Brioe giue you addition,
you may choose if you will
part your owne with the o-
ther on this fashion.

The



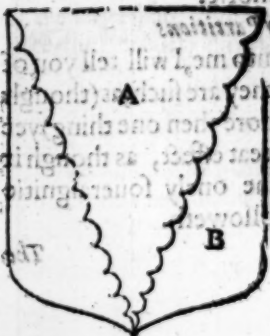
The first.

He beareth party per Chevron, embatiled, Or, and Vert. A triangle of any bird or fowle, setteth fourth this cote, and maketh it double so faire, as it is now: and yet now of it selfe, it is ancient without any other addition.



The second.

He beareth Or, and Tenne parted per Saltier vndade, Which is as much to say, as watred with a flood, and is good Armorie, but better if it were charged with flowers.



The eight.

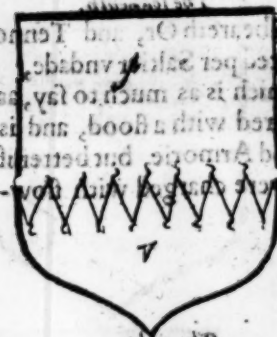
He beareth Argent, and Azure parted per pile, enueked. The Pile part of this being charged with some egar fruite, were better Armorie then it is now.

Quere, If a
partition fith
thence the
Field is not e-
qually divided



The ninth.

He beareth party per bast,
barre Miere Argent, and
Azure. If this pertition
were per Fesse, it were ho-
norable, where it is now of
lower degree, then wor-
ship.



This Cote I set out to you
for your learning. I found
it in the Cathedrall church
of Macklin, called Rum-
bolts Church, & tooke the
tricke of the same. It is bla-
zed.

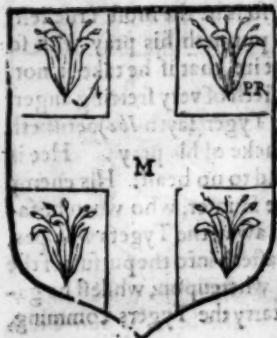
He beareth partie per bast
barre erased, Argent, and
Vert, It is good and lawful
Armorie.

Nine worthy Partitions

And if you will giue heed vnto me, I will tell you of
ix. worthy partitions. And they are such, as (though
they occupie in one Field more then one thing) yet
every one of them is in as great effect, as though it
were onely one thing, by the onely soueraignitie
of these same partitions as followeth.

The

The first.



The Field Argent, a Crosse Geules, betweene foure Saffron flowers proper. This flower is pleasant and much comfortable to the beholder thereof, whereof *Salomon* saith, the fruits that sproute in thee, are like a Paradise of diuerse flowers, with Saffron. Saffron, saith *Tessalus*, comforteth the braine, maketh the heart glad, and stirreth to the worke of *Venus*: For prooffe whereof, behold that good Mu-

sician, little Robin with his red breast, who in so good time tempereth his delectable notes, that then he cheareth man therewith, when all other birdes leaue him in the cold comfortlesse. The pretty Ruddocke I say, of nature, though he be not veneration, yet is he by the eating of one chieue of Saffron in a morning next his hart, not onely made merry thereby, but it so holdeth his spirits, that he will not sticke to challenge all creatures body for body. Indeeede to say the truth, for the quantitie of the little Foule, there is not his like in the large space of the earth, or in the wide circuit of the ayre, the Bee onely except.

L 3

The



The second.



He beareth Vert, a pale betweene two Tygers, Or.

This beast, as he is most swiftest, so is he the most cruellest, and pursueth his pray with so great ire, that if he take it not, he dieth of very fretting anger. The Tyger (sayth *Ibe*) perisheth for lacke of his pray. Hee is friend to no beaft. His enemy is the Hunter, who when he taketh away the Tygers whelpes, he casteth into the pursuit of the Tyger, faire looking Mirrours: whereupon, whilest he gaseth, the Hunter that dare not tarry the Tygers comming, escapeth with fleeing.

The third.



The fielde Geules, a bend Argent, betweene two Camels proper colour.

This is a beast of most honorable charge. It appeareth in the Bible, that who had store of Camels, was counted a King, or a Prince of mighty substance. His trauaile is twice so farre in one day, as the Horses in two daies, whom he hateth. The *Sarazins* honour the Camell about all other, and keepe one feast day euery yeare, because their precious Alkaran was found about a Camels necke.

The fourth.



The field Scales, a Fesse, between two Oliphants Argent; *Isidore* writeth, that this beast is not onely very strong for battaile, but also perseverant and politique, and hath a discretion, passing al other beasts. Vpon these the *Medes* and *Persians* fought, in Towers of *Trees* strongly furnished. The like also appeareth in the Bible, by the mighty hostes of King *Antiochus*, both of Chariotes and Oliphantes: wherein is shewed, that every Oliphant was covered with a Tower of Wood, whereupon were two & thirty valiant men with weapons to fight. This beast, as *Pliny* writeth, is of much vertue, and very serviceable, with loue towards man. For when traailers are out of their way, the Oliphant will do all that he can by familiar tokens to bring them in againe. The Dragon is his enemy, who seeketh his bloud, for the temperate coldnesse thereof, to assuage his extreame heate. The Oliphant abhorreth much the grunting of Swyne.

The fift.



The field Argent, a Cheueron betweene three Chesse Rookes Ermines. This is a plater in the game of the chesse, and is called by that name. For as all Castles haue foure speciall Towers to guard them from their enemies, to hath that square Chess-bord, foure of these that standeth to guard the Kings and Queenes, with al the people theron. This pastime did that valiāt Prince K.

William the Conqueror for much vs, that some time hee lost whole Lordships therat. As in *Lincolnshire*, and elsewhere, I thinke the ancient Euidences thereof can declare.

Heed this tale, discovry vnder

The sixth



He beareth Azure, a File Or, betweene three Bees proper. Of this little one *Isidore* maketh accompt, as amongest birds. Where of *Plinie* saith, that a man may note a good Government of a publike wealth, wisely maintained in perfitt order vnder one prince, by sundry officers, euen in the little Bee: for they haue among them, one to rule, which excelleth all other, in greatnes, who although he lacke a sting, that should shew forth his might, yet his good knowledge well declareth his wise government in leading the rest. For if the day following be saipe and dry, and without perill of vehement blasts of wind: In the morning early, he causeth his trumpet to sound, wherwith all the residue prepare themselves to labour, and flie abroad, gathering nothing but that that shalbe sweete and profitable. The Capitaine himselfe laboureth not for his owne sustenance, but all the other for him. Many Drone euen into his prouince and consume the hony, in hope to liue of his subiects labour, forthwith he gathereth Knights of his owne order, & expelleth him. And when his people into a larger multitude doe increase: then there is created amongst them a Prince, with whom they all issue, to seeke other habitations, which in the end they finde in some olde hollowe tree: except the good wife Gribes (who hath prepared a Pallace for him and his people, with Muscicall instruments) requireth his Grace to tarrie with her that winter. The Bee is not onely all good

Heed this tale, discovry vnder

of

of him selfe, but signifieth all goodnesse. As *Plato* being a Child, sleeping in a Cradell, Bees sate on his lips, whereupon it was diuined, that he should shine in sweetnes of eloquence, and a bound in all diuine Doctrine.



The seauenth.

He beareth Or, a Saldier Sable, betweene foure Rainards passant proper.

This beast hath a pregnant wit, and is subtile withall. He keepeth all young brood of household, as Chickens, Goslings, and ducklings) from the Kite. Though this beast loue well to fare, and lye soft, yet he is contented to take for his owne, the den of the Brocke, who neuer made the same for

him, getting the same by vncleane policy. I could speak good things of this wilye beast, but I referre those to the olde women of the Countrey, who more delight in his case, then in the beast him selfe.



The eight.

He beareth Gerony of six, argent & Geules, three Camellions Vert.

This is a little beast, and of maruellous hew; for as the aire changeth, so doth he, into the same colour. This of all other, is the fearfullest, and yet he will not start. *Plinie* writeth, that he is the enemy to the Goshauke; his liuing is onely of the aire, and neuer eateth

eateth any thing, which I haue seene halfe a yeare proued.
Quere whether an Ordinary.

The ninth.

Ermines must
 be made in the
 vacant places
 where the Slips
 be.



He beareth Ermine, a pile in
 point Geules, betweene two
 figslips proper. This tree ex-
 celleth al other in fruitfulness,
 for it beareth twise a yeare.
 So oft this is spokē of in scrip-
 ture, and of all good authors
 so well commended, that of
 all other, I least need to say a-
 ny thing thereof, sauing that
 the Armorie is right good
 and perfect.

The honorable Ordinaries charged.

Now that you know these nine sundry partitions, I will
 shew you of nine honorable *Ordinaries* charged. I meane
 not onely with these that follow here, but with all manner
 of things quicke or dead. For these that I set forth, are but
 examples to shew the rest.



He beareth Argent on a cros
 Vert, siue Doues of the first.
 Of the naturall properties of
 the Doue, *Isidore* writeth, that
 the Doue is messenger of
 peace, which he brought be-
 tweene God and man into
 the Arke of Noah, as plainly
 appeareth in *Genesis*. *Christ*
 likewise bad his Apostles
 (when he sent them out to
 preach) to be innocent as
 Doues. *Ambrosius* saith, the
 Doue

Doue is milde and meeke, cleane of kinde, plenteous of increase, friend of company, and forgetfull of wrongs. For as he saith, when their young be taken from them, they moorne not, for the hope they haue to get moe. *Aristotle* affirmeth, that the Doue is feareful and nicely curious, for while she taketh great aduisement of flight, in the meane time the arrowe arresteth her, for her too long deliberation. *Ambrose* saith, that in Egypt, they are taught to beare letters out of one prouince into an other. *Mahomet* taught one to stand on his shoulder, and eate meate out of his eare, thereby to deceiue the silly people that counted him a God. The foure Euangelistes doo write, that when *Iesus* was Baptized and did pray, the Heauens were opened and the spirit of God the holy Ghost, descended and came downe like vnto a Doue. For the Doue saith *Isidore*, is all meeke and forgiueth all wrongs.

The second charge.



The Field is Ermine, on a chiefe Azure, a Cherub Or. *Isidore* writeth, that the Cherubins are the highest company of Angels, except Seraphins, and that they are verie neere to God, and haue more part of the beholding of the glory of God then any vnder them. Of whom is much mention made in the Scripture. *Vpon* saith, that if a Gentleman marrie a Gentle-woman heire, he may beare her cote, vpon the chiefe of his, Which saying I referre to the Iudgement of good *Herlihaughts*, making an end of this Cherub with the saying of Saint *Augustine*, which is, Vnto thee O Lord, Cherubin and Seraphin doo sing with vncessable voices.

Here wanteth
the Ermine.

The

The Accedence

The third charge:



He beareth Purpure, on a pale Sable, three imperial Crownes, Or; Heere it may stand in your choise, sayth *Ciriasis*, whether you will call them Or, or not. For (as hee sayth) there is no imperial Crowne, but of gold, But as for other Crownes, there are of all other mettals, their colour therefore must be named.

The fourth.



The field is Argent, on a bend Sable, three Lyons heads erased of the first, Crowned Or.

This was the cote of an ancient Gentleman of blood, lineage and cote Armour, and also of conditions a notable household-keeper and good alwaies else, whose name was Maister *Robert Wreth*, of Durans in *Enfield*. I am compelled to speake good of him, not onely for the learning I recei-

ued at his cost, but for the loue he bare to me alwaies, whilst he lived.

The

The first.



The Beare to Tenne, on a Fesse
Or. two Swallows volant Sa-
ble.

The Swallowe is the happy
Callygate Knight, for he bring-
geth to England good newes
that spring time is at hand.
How well he loueth the sweet
ayre, it is well approued by his
feeding, who neuer eateth his
meate but in the ayre, and that
is also Ayerie, as of gnattes &
flies, wherof he feedeth flying,

and neuer eateth standing or sitting. This bird loueth mans
company so much, as he breeding, where he payeth no rent,
so doth he giue vnto his Landlord, such a singular gift that
where-soeuer he breedeth, the good man of the house, is
not there made cockold, what day soeuer he be married on.
Here also you shall haue a rule, that all birds that be not of
rauening kinde, when they eate, it must be termed feeding,
and tell whereon.

The sixth.



The field is Geules on a Cheu-
ron Ermin, two Porcupines
compasand, Sanguine. These
are diuers of shape, for the
head is like vnto the head of a
Hare, eares like man, christled
like a peacock, the body like a
hagge, the fore-feete like a
Badger, the hinder feete like
a Beare.

This beast abideth
neere the Sea side, and yet li-
ueth by fruite onely, and sil-
dome drinketh. When he is

huned,

hunted, hee well shoot his quilles from him, which quilles if they strike into the sinewes, they poyson, which is holpen by the bloud or farnesse of the same beast.

The seventh.



Hee beareth Or, in a Saltier Sanguin, sixe Pomegranads proper. This of all other fruits, is most marvellous to behold, not only for the outward shape thereof, but also for the pleasant fruit contained within the same, most comfortable to the pithe of man. The figure whereof so well delighted God the Father, that it was not onely commaunded to bee cast in brasce, appeareth in the Bible, but imbrodered also, as a bewtifying of the Temple works, and others.

The eight.



without danger to himselfe.

Hee beareth Blewe, on a Scocheon Argent, a Crab Tenne. Though this fishe by nature groweth in short time from little to much, yet where al other goe forward, this goeth side-long, or backward. The Crab getteth his living by pollicy: for whilest the Oyster gapeth for the ayre, the Crab stealingly takeih a stone, and putteth between the two shels, whereby hee feedeth thereon safely

The

The ninth.



Hee beareth Azure, two Gyrons Argent, charged with Marigoldes proper. This flower, for the beauty thereof is called the Sunnes Spouse, nor onely because it is of the same colour, as evidently appeareth to each man, but when the Sunne riseth, it discloseth, opposite to the Sunne, and so continueth, as it were beholding the same. For when the Sunne is in the middle of Heaven, then is the

same flower full spread abroad. And as the Sunne goeth downe, so closeth the same flower and continueth so al the night. I could write much of this, but I list not authorise any thing vpon the superstitious opinions of Fryers: those toys which they would seeme gorgeously to set out, vnder the name of naturall Magicke, I yeelde them wholly vp to their protection, as worthy Patrons of such lewde vanities, and gine vnto them *iiij. B. iiij. L.* But that you might by prooffe see, that before you haue learned, I heere haue set out to you a Cote with the doubling heretofore rehearsed, and it is thus blazed.



Hee beareth Sable a crosse engrayled between foure Eagles displaid, Argent, charged with v. Lyons of the first. This is as faire a cote as you shal see amongst two thousand. For the partitions of these *iiii.* Eagles, maketh euery of the as effectual, as if there were but one onely. For if they were not parted with one of the *ix.* honorable Ordinaries, the were they Eagles. The crosse charged, is cald of old

old Hero haughts, the first quadrate Royall, because *S. Iohn Ierus* denieth it. 3. 1. 1. there is the number of 7. choron. Here is to be vnderstood, that in this Scocheon there is two perfect cotes, which may be to you, an especiall good lesson of Armes. *I.e.* Whether are Rundels of all such colours, as ye haue spoken of here before? or shall they be named Rundels of those colours? *Ge.* They shall not be so named. For euery of them, as they differ in colour, so haue they sundry names, as by example I will shew you following there in the number of nine as in other here before I haue taught you. Therefore for your learning, the cotes shall be severally numbred, not meaning herein curiously to obserue one manner of number in them all, nor yet to place them all after one fashion.

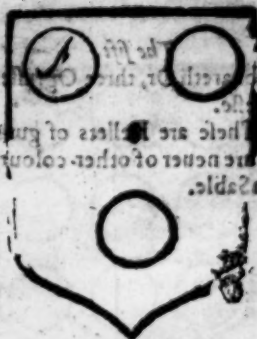


these tooke their first name,

The first.

He beareth Geules, three beisants in chiefe. This is a tallant which containeth of Troy weight 104. ll. and ii. ounces, and is a lump of Gold, the value whereof is 3750. li. sterling. Of these beisants you shall read diuersly in scripture, as when *Salomon* had giuen vnto *Hiram* xx. cities, he againe, of good hart, gaue *Salomon* 120. beisants of Gold where-

The



The second.

The field Sable; three plates. It is a blazon good enough, if it be made no more but three plates, for when the number is increased in Armes, it is for a general rule, on this fashion. These are called plates, because they are silver, and have no similitude on them, but plaine rounde, as they were shap'd to the coyne.



The third.

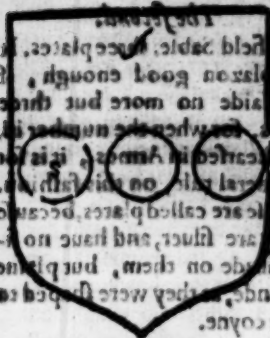
He beareth Argent, three pomes in pale.

Which is as much to be understood as ill. greene Apples, for if ye see any greene Apples in their proper forme, ye shall not tearme them, but onely these and in this colour onely.



The fourth.

The field Or, three hurtes in bend. These appeare light blew, and come by some violent stroke on men, they are called hurtes, but on women they are commonly called Tongue-molles.



The first.
He beareth Or, three Ogtesles
in Fesse.

These are Pellets of guns
and are neuer of other colour,
then Sable.



The first.
The Field is Or, five Golses,
two, two, and one.

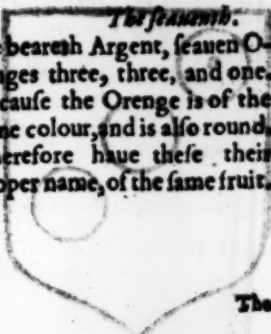
These are in signification
wounds, it is therefore at your
choise, whether you will se
reame them, or not.



What to be
thought of
Oranges &
Guns since
they are fan-
guine and
Tenne.



The seventh.
He beareth Argent, seauen O-
renges three, three, and one.
Because the Orange is of the
same colour, and is also round.
Therefore haue these their
proper name, of the same fruit.

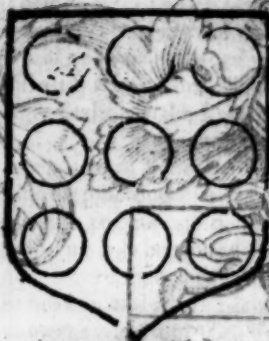


The

The first

The Field Or, nine Orbes, six, three, and three.

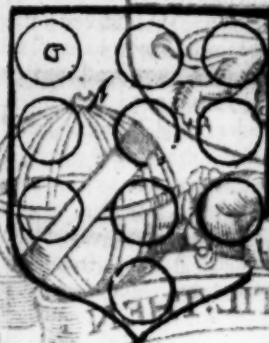
The meaning whereof is, the ball of the eye, and is to be blazed, although it be sanguine of colour.



The ninth

He beareth Or, ten torteauxes, three, three, three, and one.

These have bin called of olde blazours, wattlees and are cakes of bread, but must be named by no other name then torteauxes. This now done, I meane also to end with you for the Achievements I promised you, whereof heere I shew the last, and is the Achievement of an Esquire, and is thus blazed.



Ma

Ha

He beareth Argent, on a Fesse Gules, a flower de luce, and two Crests Or, between two Lions passant Guardant Sable. Or why not thus: He beareth Argent, on a Fesse Gules, between two Lions passant Guardant Sable, a flower de luce, and two Crests Or, because that which is merely the Field, should first be blazoned.

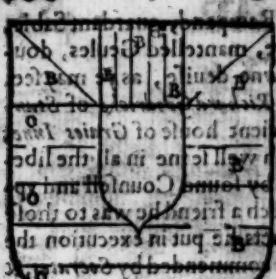


He beareth Argent, on a Fesse Gules, a flower deluce, and two Cressants Or, betweene two Lyons passant Guardant Sable.

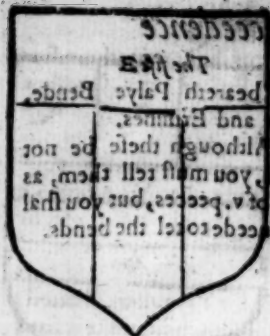
Or why not thus : He beareth Argent, on a Fesse Geuls, betweene two Lions passant Guardant Sable, a flower deluce, and two Cressants Or, because that which is neerest the Field, should first be blazoned.

The Timber, a demy Lion Rampant, guardant Sable,
 set on a wreath Or and Azure, mantelled Geules, dou-
 bled Argent, all about his owne devise, as ye may see.
 These appertained to Maister Richard Goodrich of Stan-
 more, a Gentleman of the ancient house of Graies Inn,
 whilst he lived, a worthy man well scene in all the libe-
 rall artes, whose fame did arise by sound Counsell and up-
 right dealing in the lawes. Such a friend he was to those
 that needed him, that by his death he put in execution the
 rare points of friendship highly commended by Socrates,
 seldom practised of others. Whose goodnes, as I confesse
 my selfe, I have tasted, so with grieffe I bewaile his lacke,
 being no lesse deprieved of his neighbours then his good-
 nes toward them, justly deserved the same. But since he is
 in heaven, and all his friends on earth, shall hope till when
 to converse with him. You said you would doe this ac-
 chievement for my learning, and I cannot perreigne
 learne any thing therein, but the blazour hereof. I had
 you at the first, to have regard to the Hymene, and the se-
 verall standing of them, which is the very cause that I have
 set forth to you all these foure Archievements. And fur-
 ther to shew you, that there is a rule like Armes are now
 good, that have three of the honorable Ordinaries. If you
 Painters and Glasiars take a rule with you, that when you
 set forth any wresch, to see the mettall first. And now
 purpose to shew you nine sundry Cores, that are called
 Cores, commixt, of some of the foresaid blazons of
 Ordinaries, and are perfect good Armdry of the which this
 is the first.

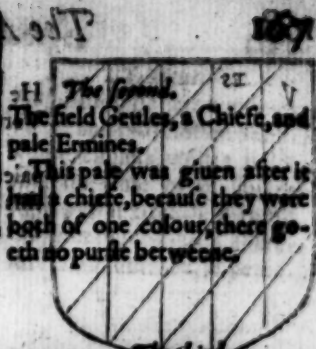
Cores commixt with two of the honorable Ordinaries.
 The first is a rule like Armes are now good, that have three of the honorable Ordinaries. If you Painters and Glasiars take a rule with you, that when you set forth any wresch, to see the mettall first. And now purpose to shew you nine sundry Cores, that are called Cores, commixt, of some of the foresaid blazons of Ordinaries, and are perfect good Armdry of the which this is the first.



Hee beareth Barres, six peeces Or, and Argent, on a Chief of the first three pallets betweene two Esquires, bast dexter & sinister of the second. An Escutcheon of pretence, Argent. *Lo* Either you do mistake the matter, in blazon of this cote, or else many haue erred that haue bene good here-
 dingham. For I haue heard this cote blazed in this wise. But first, for this I would be loth to breake any rule, I pray you of your licence therein. *Go* Go to say on, and take heed you mistake in minorules but that one. *Lo* He beareth Barry oblique paly Or and Azure, on a Chief Or, three pallets Argent, beforeset with Cantoned Jewels, Or, and Azure, and Escutcheon Argent. *Go* Beside naming of colour and metall not off, you haue broken three rules. The first you say Barry of six peeces, where your rule teacheth you, that you can haue but two peeces, because the barre containeth the first part of the field. The second breach of your rule is, you say, three pales, where the contents of a pale is fully the third part of the field. How can ye then haue three pallets, when by your rule ye can haue but one pale in one cote? The third, you sayne two Cantoned Jewels, when they are both proper and bend. This cote is the crest of an Herehaught. For it hath bin thought, that hee that could well blaze it without offence, were cunning in that point of this Art. But I wil teach you a shorter way then hath bin yet spoken of: you shall say, that it is Earle Mortimers of March his cote, which for the rarenes therof, fully descrieth the same, without any further emblazon. This Earledome was translated from a Kingdome, established first, by *Penda a Saxon*, the first King thereof. Though this cote bee thus commixt, and countercouloured, yet is it very ancient and faire, as appeareth by the inheritance thereof.



The first.
He beareth Paley Bende
and Bismarke.
Although there be not
you must tell them, as
of a pale, but you shall
behold the bende.

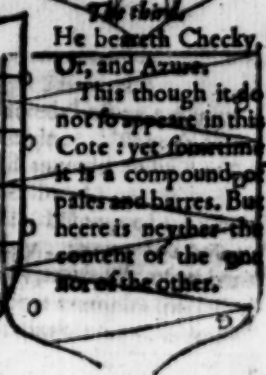


The second.
The field Gules, a Chief, and
pale Ermines.
This pale was given after it
had a chief, because they were
both of one colour, there go-
eth no purle betweene.

The Ermines
Ward

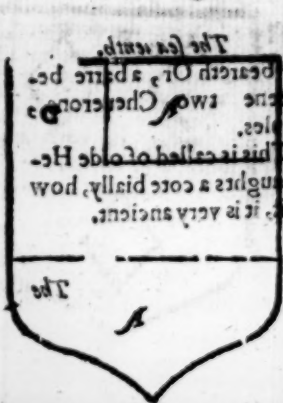


The third.
He beareth Barry bendy
Gules and Or.
His countess is of eight
pales, and is properly so
called without other name.

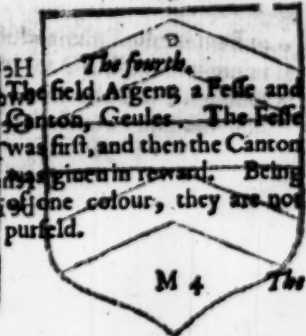


The third.
He beareth Checky,
Or, and Azure.
This though it do
not so appeare in this
Cote: yet sometime
it is a compound of
pales and barres. But
heree is neyther the
content of the one
nor of the other.

Ermines Ward



The fourth.
He beareth Or, a pale be-
neath two Chevrones.
This is called of olde He-
mingtons a core distally how
it is very ancient.



The fourth.
The field Argent, a Fesse and
Canton, Gules. The Fesse
was first, and then the Canton
was given in reward. Being
of one colour, they are not
purfield.

Ward
Ermines

The Accidence

The Ermines
want.



The fifth
He beareth Paley Bende,
Or and Ermines.

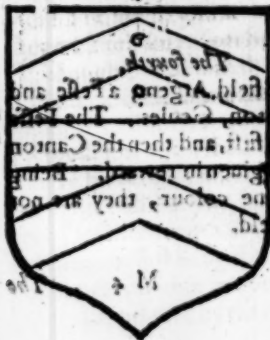
Although these be not
Pales, you must tell them, as
of v. peeces, but you shal
not neede to tel the bende.



The sixth

He beareth Barry bende,
Gules, and Or.

This continually is of eight
peeces, and is properly so
called without other name.



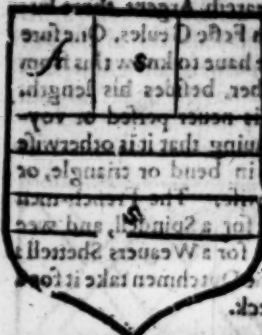
The seventh

He beareth Or, a barre be-
tweene two Cheverons,
Gules.

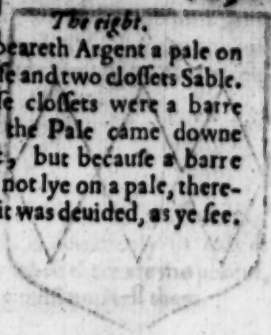
This is called of olde He-
braughts a core bially, how-
beit, it is very ancient.



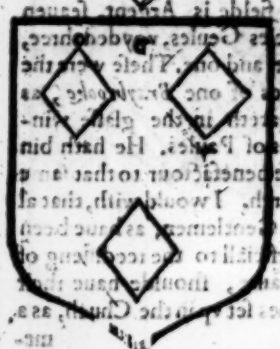
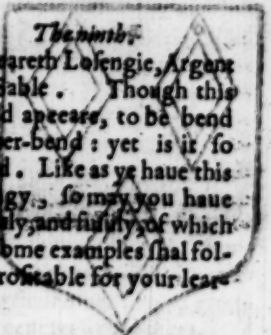
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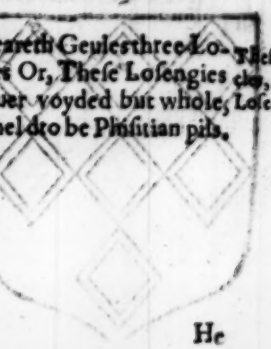
The right.
He beareth Argent a pale on
chief and two crosslets Sable.
These crosslets were a barre
and the Pale came downe
right, but because a barre
may not lye on a pale, there-
fore it was deuided, as ye see.



The number.
He beareth Losengie, Argent
and Sable. Though this
should appeare, to be bend
counter-bend: yet is it so
blazed. Like as ye haue this
Losengy, so may you haue
losengies, and finally of which
I haue some examples shal fol-
low profitable for your lea-
ning.



He beareth Gules three Lo-
sengies Or, These Losengies
be neuer voyded but whole,
as be helde to be Phisician pils.



He

Montague earl
of Salisbury.



He beareth Argent three Fesses, in Fesse Gules. One sure way ye haue to know this from the other, besides his length. For it is neuer perced or voyded, saying that it is otherwise set, as in bend or triangle, or otherwise. The Frenchmen take it for a Spindell, and wee take it for a Weauers Shettell: and the Dutchmen take it for a Milpeck.



He beareth Gules, three Mascles Or. The Mascle ought alwaies to bee square. Le. Are they none otherwise borne, but by the number of three. Or. Yes, to the number of ten, as heere followeth. Keron sayth, that Lozenges should not bee borne, but bendy, or in bend, which if yee note well, is true.

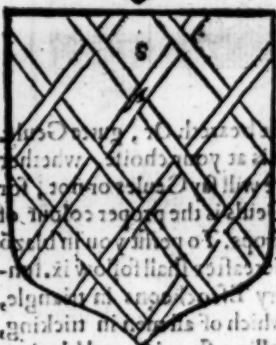


The feld is Argent, seauen Mascles Gules, voyded shree, three, and one. These were the Armes of one Braybrooke, as appeareth in the glasse windows of Paules. He hath bin some benefactour to that same Church. I would wish, that al such Gentlemen, as haue been beneficiall to the rectifying of the same, shoulde haue their Armes set vp in the Chuch, as a me-

memory of their liberality : as in diuers places of *England*, there yet remaineth the remembrance of good men gone to God, of long time sithence. Well I wil shew you one cote, which differeth in it selfe, and then I hope norto trouble you long.



Hee beareth Sable, a Frett Or.
This is commonly so called.
For when there are mo peeces,
then must you tell them.



Hee beareth Sable, Frettes of
eight Staues Argent. But if
there be more then viii. Peeces,
then shall it bee blazed Frette,
and neuer tell the peeces.

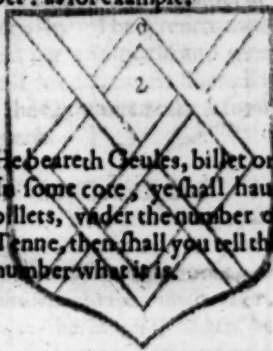


The

The Ermines
want.



The field *Gules*, a *Fess* en-
grailed *Ermine*. If this *Fess* be
of *no* pieces, then is here
see, then alcereth it from the
same name, and is blazed dy-
apre, and so commeth it, of
all other things above num-
ber : as for example,



He beareth *Gules*, billet or.
In some case, ye shall have
billets, under the number of
Tenne, then shall you tell the
number what it is.



He beareth *Or*, gutte *Gules*.
It is at your choise, whether
ye will say *Gules* or not, for
Gules is the proper colour of
drops. To perfite you in blazō
hereafter shall follow ix. sun-
dry *Escucheons* in triangle,
which of all men in tricking,
telling, shewing and blazing,
are no otherwife named then
as here shall follow.

Nine

Nine sundry things borne in triangle.



The first.

The Field Sable, a plate between three Towers, ports open triple towred, Argent. If there were but one of these only, then should ye call it a castle, and if the port thereof were open, ye should name it then displayed.



The second.

He beareth Argent, three Escutcheons in triangle. The first Gules, three Lions passant Guardant Or. The second Gules, three Katherine wheels Or. The third Gules, three cogwheels Argent, although every of these are proper cotes, yet are they not so esteemed on this fashion, except they were otherwise Marshallled. The Herchaughts know the cause why these are so borne, but four of these may

not be borne in such order.

The

significati in curia mundi volumi octu

The third.



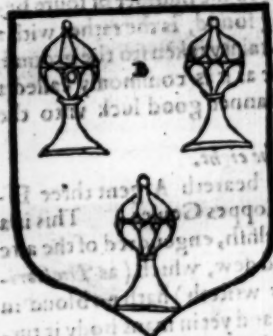
He beareth Geules three Arming Swords in pale Argent, hilts and pommils Or, the newfes Sable, pointed in points of the Targe. Since I am in hand with the Sword, I will speake somewhat thereof beside blazon, but yet that, that belongeth to this Art. The Swords that are borne before the head Officers of Borowghes, or other corporate townes, representing the state and princely

Office of the Kings most excellent Maiesty, the chiefe Governour (wheresoever it be) it is not like, for the orderlie bearing thereof, to the right bearing the same within his Chamber of London, which is onely for lacke of knowledge therein, vnto whom I say, that when that sworde is borne for his Grace, the bearer thereof must carry it vp-right, the Hilts being holden vnder his bulke, and the blade directly vp the midst of his breast, and so forth betweene the sword-bearers browes. But if the sword-bearer of any Towne, do beare the same for a Duke, then the blade thereof, must leane from the head, betweene the necke, and the right shoulder, nearer to the head then the shoulder. He that likewise shall beare a sworde for an Earle, must carry the same, betweene the point of the shoulder, and the elbowe. And he that beareth a sworde for a Baron, must beare the same in the bough of the arme, that is directlie against the ioint. I had occasion to speake of this, because I haue seene the fault thereof, in some Townes of England.



The fourth.

The field Or, three heads de Chiuals couped Sable, bridled Argent. If the Tassell were of other colour then the bridle, it is no matter at all. To beare the head of any thing in Armes, is the most worthiest part, and most honorable in bearing.



The fifth.

He beareth Azure, three cups couered, Or. The Grecians in their banquets, covered their cups for feare of empoysening, but the Italians can do that without cups, and with cups couered also.



The sixth.

The fiede Or, three Mulletts perfed of the field Geules. Sometime you shall haue them perfed of some other colour then the field which must be told. For the perfsing is difference enough.

The

The fourth.

The field Azure, three Caterfoyls Or, Slipped Argent. This though it be termed a foyle, yet is it a flower by the name of the primrose. This of all other flowers bringeth good tidings vnto man, that the Spring of the yeare is at hand. The flower likewise especially when the leaves thereof be but to the number of foure being found, is the rather with a certainty taken frō the ground, and the more esteemed; because as it is commonly called a true loue, so it importeth in manner good luck vnto the first finder thereof.

The eight.

He beareth Argent three Escalloppes Geules. This is a shellfish, engendred of the aire and dew, which (as *Dioscorides* writeth) hath no bloud in it, and yet in mans body it turneth into bloud quickliest of any foode. This being eaten raw, helpeth surfets chiefly of all other things. The shell thereof is the fairest instrument that can be, being of natures making, which for the beauties sake, is put in the collars of the Knights of Saint Michaels order.

The



The fiede Argent, three Buckles losenges Geules. The buckle was of such estimation in the olde time, that few of honour ware their gerdles without, whose property is to keep close the garmentes of man to the body, for the health of him. For al that is within the ward of the same, is without perill of leasung: wherefore, who that beareth that in Armes, it is a good token and signification of surety of his faith & service. *Q.* If it would please you to stay heere a while, I would aske you one question, of Gentewomen, When they are Maidens and continue so, how should they beare their cotes, and whether shall they beare any? *Ge.* I will answere you the rather, because it is womens matters. Gentewomen haue borne Armes in the field, and also haue beene indewed with their owne Armes, in two sorts: as this. Gentewomen vnder the degree of a Countesse, haue Armes on Taberts, but the Countesse and so vpwardes shall haue their Armes in Surcotes and Mantels. But Surcotes serue onely for the field. *Q.* Haue any vsed the field? *Ge.* Yea many, and that to their great renowne, of the which I wil shew you the names of nine, whereof some haue beene of elder fame, and some againe since, and a little before that famous Conquerour King *William of England*. Whose names as time hath brought forth, so shall they heereafter ensue. *Gwendolena* the wife of *Loerinus*, during the minority of *Maddan* her Sonne, wisely gouerned this Land, beautifying it with the buildings of goodly Citties. *Cordelia*, the Daughter and heire of *Loyer* her Father, by iust title of inheritance, with such wisdom, temperance, and noble courage raigned,

that I am constrained not to passe her worthy doings in silence, but so farre forth to vtter the same, as may be to the praise of her, who left behinde such a noble patterne of princely stomacke, as by all her dooings may right wel appeare. *Leier*, son of *Bladud* (that practising *Icarus* his fesse, receiued the guerdon thereof) had Issue three daughters as his onely heires. *Gonorilla*, *Regan*, and *Cordeilla*. This man well steep in yeares, hoping no more for any further issue, determined with himselfe, that the disposition of the Kingdome should declare his good wil towards these his daughters: as answering their duty towards him. Whereupon moued to know their seuerall actions and daughterly loue, one time calling them all before him, orderly asked them what and how their good will was to him. The eldest answered, that as nature had made him her Father, so reason likewise and duty taught her to owe to him highest reuerence and obedience about all things. Whose answer in such sort pleased the old man, being further mixed with a certaine praise of him, that he again in recompence thereof, declared what his good will towards her was, and what heereafter further it should be. The second hearing the answer of her elder sister, and looking to the reward promised, answered in such sort as her former sister did, rewarded with like words of the olde man, as the other was. When it came to *Cordeilla* her course to answer the demaund, so much (quoth she) as thou hast: so much art thou worth, & so well do I loue thee. When that the old man was not fed with flattering words of this his daughter, as he looked for, his irefull heart straight braided out wrothfull wordes of wrecke and reuenge, enforcing her to shunne the rage, thus thundered out against her. Straight way therefore to execute his irefull doom, *Gonorilla* is betrothed to the Duke of *Cornewall*, and *Regan* to the Duke of *Albania*, the Kingdome being assured equally to discend betweene them. *Aganippus* then King of *France*, a young man and vnmarried, to whom this *Cordeilla* fledde from presence of her Father,

be.

beholding her beauty, pittying this her chance, & all there-
withall in loue with her, and shortly after was married to
her. The Dukes gaping still for the Kingdome, (when
death would not yeeld them that, that they looked for) by
Treason they sought to preuent the same. And thereup-
on denouncing battaile against their old Father, vnvildy
for the Warres; expelled him his Realme and depriued him
of his Kingdome, who in this ease, enforced thereto, flieth
to his daughter *Cordeilla*, whom before he had renounced.
She acknowledging her Father, forgetting the iniury past,
with rescouce releueth him, restoreth his Kingdome to
him, ouercomming in fight the Dukes that earst by conquest
from their Father had gotten the same, and thus departeth
to her husband againe. In short space after, died both
the Kings; that is to say, her Husband, and her Father.
Whereupon she returneth to this Realme to gouerne the
same. Where she liued and reigned till by Treason of *Mor-
gan* and *Conedagius* her Sisters children, she vnawares was
imprisoned. Her noble heart not suffering thraldome
that aye before had liued at large, by stout courage did
cause her hands to quite her life thereof. If I should tell
you of the noble adles of *Martia*, wife to *Guimbelinus*; a
woman not nobled so much by birth as by her excellent
learning and knowledge, from whom proceeded Lawes,
so greatly esteemed among the *Brittaines*, as they were
hallowed with her name. Or if I should declare the stouite
courage of *Arlas*, Mother to the mighty Duke the Con-
querour, *Mauld* the Empreſse, *Helenor* wife to King
Henry the third, *Isabell* wife to King *Edward* the second,
Philip wife to King *Edward* the third, *Iane* wife to King
Edward the fourth, I should weary you before I coulde
well make an end. And therefore to returne to your
question. Gentlewomen may beare their Fathers cote
whole without difference. For if a Gentleman haue
twenty Daughters and moe, yet they shall all beare their
Fathers Armes without difference. But there is an order of

bearing the same, which while the Gentlewoman is a Maide, shee must beare the same in losing wife, as for example heere followeth a Scocheon so made.



This Gentlewoman beareth batre of sixe peeces. Geules; and Argent, on a chiefe Or, a Lyon passant Azure.

Le. If this Gentlewoman were a Widdow (as God defend) how should she then beare the Armes? *Ge.* Then is it at her choise whether she will vse them on this fashion or set the Armes of her husband in pale on the right side of her owne. *Le.* But I pray

you one question more, and then to an ende, for that matter, which I wil put to you as a case of the Lawe. *Sir Iohn.* Argent hath to his first wife, the Ladie Or, daughter and onely heire of the Earle of Geules, by whom hee hath yssue a daughter named Azure: the Lady Or aboute said dieth without any other issue, Sir Iohn Argent hath to his second wife, Dame Sable the daughter and heire of the Earle of Vert, and hath issue a sonne: shall not the Gentlewoman Azure first begotten, beare her Fathers Cote as heire, and her heires for ever? *Ge.* No, for the heire male hath gotten the Fathers cote to him, and to his heires, although he were last borne. But she shall beare the same as a woman, and her Mothers cote shee may beare, to her and her heires for euer. And yet because it shal be known that she was the daughter of such a Gentleman, by the courtesie of Armes, she may beare her said Fathers cote, on the chiefe, vpon her Mothers cote, as appeareth in the Escucheon aboue blazed. Where ye shall

see

see a chiefe about a cote, and all but one Escutcheon. Yet farther to instruct you in Gentlewomans cotes. A Gentlewomen borne, wedded to one, hauing no cote Armour, they hauing issue a sonne, which is termed in the Law of Armes, her sonne. The same son I say, may beare her cote Armour, during his life, with a difference Cynquesoyle, by the curtesie of armes, and this is called a lased cote armour.



The field Azure a Garbe Or, with a bende Genes. This is a sheaf of wheate, but though it were Rye, Barley or Coimyn, or what soeuer it were, it is sufficient in blazon, to call it a Garb, telling the colour or metall, whereof it is. To make any commendation of this, it needeth not, for all people praise it that cannot liue without it



He beareth Azure, a Basen Or, filled with Oliues Vert. The tree of this fruit (as *Isidore* writeth) is a tree of peace. For so it well appeared, when the Dove brought of the same to *Noah*, being in the Arke, in token of peace betweene God and man. *Marciannus* saith, the Olive tree holdeth in it selfe all bitterness, and yeeldeth to all other sweet saour, and holisome foode. The Hebrew Rabbines assigne this to be the Tribe of *Asher*, where-unto they annex his word out of *Genesis*, he shall giue pleasure for a King.



He beareth Argent, a Palm-tree
Verte. This (as *Isidore* writeth) is a tree of victory for all the victorious Princes in the old time returning from great battels and mighty enterprises, bare Palme in their triumphes. This tree is Noble, faire and Greene continually, wherefore *David* sayth, that the righteous shall flourish as the Palme-tree, which is to bee vnderstood for ever.



The fiele Or, an Oke-tree,
Verte. *Pliny* writeth, that this is apt for mighty buildings, for the strength therof. Wherto assenteth the Prophet *Amos*.

Ouid saith, that this tree was hallowed to *Iupiter*, and that the Achornes were the foode of man, as bread is now. Besides, it is manifoldly spoken of in the Scriptures. Whereof I note one: when the Children of *Israel* was oppressed of the *Midianites*, the Angell of the Lord sate vnder an Oke, and said to *Gideon*, the Lord is with thee, thou mighty man of Warre.

Whereof I take it that hee was made Gods Lieutenant vnder an Oke-tree, to figulifie the strength that hee should haue in fighting against his enemies.



Hee beareth Argent, a Mar-
drage proper.

Dioscorides sayth, the Mar-
drage is sleeping hearbe. This
hearbe is thought to haue o-
ther vertues than I speake of,
which for became *Saint Au-*
gustine writeth against, I omit
to tell. The *Hebreu* *Rabbins*
say, this was the Standard of
the Tribe of *Ruben*, writing
upon *Genesis*, where it is sayde
Ruben went out, in the daies of
the wheate haruest, and found *Mandragora* in the fieldes.



The *felde* *Geules*, a Rose Or.
This flower of all other is the
beautifullest to behold, and of
most comfortable smell. *Pli-*
ny writeth that amongst all
flowers of the world, the Rose
is chieftest, & beareth the prize.
Therefore sayth hee, the chie-
fest part of man (which is the
head) is crowned with Roses.
And so agreeth that is written
in the Booke of Wisedome.
Let vs Crowne our selues with

Roses, meaning with the sweete smell of Heauens ioyes.
Of this Golden Rose I could say more, but because it is Ro-
mish I put it off.

His beareth Argent a flower de-
 luse Sable. Although this be of
 Coler sable, yet naturally it hath
 all the colours of a Rainbow,
 which shineth vnto the behoul-
 der herof a manifold delight,
 yet it is not delectable in smell,
 but the roote containeth in it,
 a sweete saour, especially when
 the Philosopher hath corrected
 it in nature, and yet most terri-
 ble of taste. The taste, as it is
 like vnto Gods rod, so is the fa-
 uour thereof, noisome to the head, and yre some to the sto-
 macke of man. The French Herehaughts do write, that
 God sent it vnto their King, by an Angell, in token of con-
 tinuall tribulation. Whether their owne words haue
 prooued true, I referre it to the iudgement of such as haue
 read their owne Tragedies. Wherein he shall find them
 beaten, with the same onely, for rebelling against their na-
 turall legge Lords the Kings of England. I could write
 more, but sith it accordeth not to my purpose, I will here-
 with leaue off, and returne to the flower-deluce, telling
 you, that you shall learne by it, that when things are borne
 in their naturall proprietie thereof. But when they are al-
 tered from their proper colours, then is there to be con-
 sidered, either the addition or subtraction. And so take
 this for a general rule of all other things.

The



The field Geuls, a sinque-foile Or, perfed of the field. This is a goodly flower to be borne in Armes, and very ancient. This flower neuer faileth, for at all times in the yeare ye shall haue one of the nine sundry colours. As for Or. Ranuncula: for Argent the Iefemin: for Geules the Rose: for Azure, Perwinke: for Sable, Dwale: for Verte, v. leaued grasse: for Purpure, Bu-

glasse: for Tenne Popy: for Sanguin the stock gilly flower, which colours are contained within the number of the Sinquefoile aforesaid. Therefore esteeme this number with the flower, as worthy of bearing. For he that beareth the same should haue his five wits: as tasting, hearing, seeing, touching and smelling, at his owne will and wisdom to vse them to Gods will as *Dauid* saith. The iust mans life shall neuer wither, so shal the vertuous bearer of this flower neuer be vanquished.



He beareth Or, a Treffoile, double slipped Verte. This herbe is a special foode to al carrel, much nourishing them, whereby a man is the better fedde. As this herb continueth alwaies green, so shoulde the bearer thereof continue in vertue and righteousness, for so as *Dauid* sayth, Hee shall flourish as the greene lease. This lease may bee taken for the vnion of three in one substance. Here I will shew you

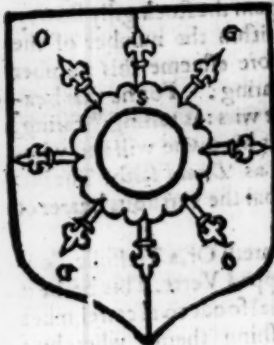
a secrete of Surgery; that is, if any member of a man be cleane cut from other, with this lease I will ioine them together, as though they had not beene separated.

He



He beareth Sable, an Arke Or.
This was the standard of the
hoste of Leuites, because they
had the charge thereof. To
what vse, this was ordained the
Scripture doth declare, where-
fore I cease of that.

Mandevile
Earle of Essex.



The Field quartered Or, and
Gules, an Escarbuncle, with
eight staves, noway, fured Sa-
ble. The Carbuncle is a most
precious stone and shyneth as
fyer with beames and not darke-
ned with the night, but is most
like ynto a Sunne beame, or vn-
to a flame of fire. As *Isidore* wri-
teth, if it be throwen into the
fyer, the fyer seemeth to be
quenched, or as the coles were
dead,

And if water be cast thereon, then is it hote as fire, if it
be grauen, it neuer deliuereth any figure perfectlie into
wax or other thing, disdainig as it seemeth to be put to so
meane an vse.

He



He beareth Azure, a Katherine-wheel Argent.

This is so called, because *Maxentius* the Emperour, had prepared foure in like fashion, to teare the flesh of the blessed Virgin Saint *Katherine*, whose wheels, brake all to peeces, and flue 4. thousand Panims by the wrath of God, as that old Docter and father *Athanasius* writeth, who was her Schoole-Maister. *Le.* I thinke this be no honorable

Armes, although it be borne of some. *Ge.* It is so honorable, that the Katherin wheels are a banner of honour appertaining to the Kings of this Realme. For such was the first bearer thereof, as within these 200. yeares, there hath proceeded from her and hers, by birth, three Emperours, foure Empreesses, twenty one Kings, and xv. Queenes: besides Dukes, Marquesses, and Earles. So that the bearer honoureth the thing that is borne.



The Field is Sable, a Helme Argent. Helmes haue bin vied of diuers fashions & of diuers metals, but the auncientest were of brasle, as appeareth in the first booke of Kings. When *Danid* should fight against *Goliath*, *Saul* did set a Helme of brasle vpon his head. After they were made of Steele as, appeareth by that is written, in the first booke of *Machabees*, where King *Antiochus* had a thousand men with

Helms of Steele vpon their heads.

He



He beareth Geules a Lance in bend Argent, with the shaft Sable. The *Hebrue Rabbits*, writ vpon *Numery* that this was the Standard of the Tribe of *Simi-on*.

The field Or, a Pheon Azure, which signifieth the head of a Dart.

This is a perilous weapon & commeth with great vehemence, being swiftly hurled with a strong arme. Thereto accordeth the saying of *Zachary*. The Lord God his darts shall go forth as the lightning.



The field Geules, a right Hand in pale, Argent.

The right hand hath the name of gift (as *Isidore* sayth) and that the surety of peace is given with the same, and is witnesse of faith, trust and saluation. For so *Tulli* meant when hee said, I gaue publique faith, vpon the promise of the Senators. That is to say, he offered foorth his right hand, as a pledge thereof. Saint *Paule* in his Epistle to the *Galathians*, mentioneth that the same was written with his owne hand.



He



He beareth Or a Mantle, mal-
tale Gules. Of things of anti-
quities, that are grown out of
fashion, this is one, which hath
bin, and is now taken for a
secure. And that may well be,
for in olde Arras clothes you
shall see garments with sleeves,
not much wrought vnlike to
this fashion, but nowe much al-
tered from the same. For fa-
shions and times do go toge-
ther.



He beareth Sanguine, a water
Budget Argent. Though this
seeme vnlikely to be a water
budget, yet hath it long time
bin so taken, and so blazed, and
neuer of any other fashion, thē
ye see in this Escutcheon.



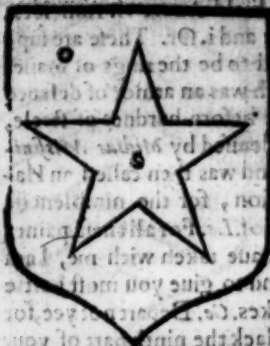
The Field Or, a leg Azure. In
this part of man is contained 4.
members. The first whereof,
is the thigh, being as *Isidore*
saith, beaury and strength to
the vpper and weather parts of
man. The same likewise is
witnessed in the Balades of *Sa-
lomon*. The thigh is like a faire
Jewell which is wrought by a
cunning work-Meister. The se-
cond

cond part is the knee, and is the nimblest, and with bowing, maketh token of thanks, for all benefits receiued of God, as commaunded thereto by the mouth of his Prophet *Esay*. All knees shall bow vnto me. Where-unto Saint *Paul* agreeth, saying: that in the name of *Iesus* euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth. *Isidore* writeth, that all the knees and eyes of infants are ioyned together in their mothers wombe. Therefore saith he, man is neuer better disposed to bewaile himselfe, then kneeling. The third part is the leg, of which all the whole hath the name properly. *Constantine* saith, that the leg is meane betweene the knee and the foote, whose office is to moue the body from place to place, and is one of the beautifullest parts of man, and being well adorned, sheweth him to be strong, as appeareth in most part of *Deuonshire* men. The fourth is in the foote. This (as *Isidore* saith) is the lowest, and charged with all the whole body. *Constantine* writeth, there is contained xliii. bones, which are all within the length of xii. inches. The foote is a measure to all Artificers, as well as of Land, stone, and Timber. For that appeareth well by Gods saying to *Moyse*, that he should not giue to the children of *Israell*, on foote breadth of the coastes of *Seire*, and so I end therewith.



He beareth Argent, a Barnacle Sable. This is the chiefeſt inſtrument that the Smith hath, to make the vntamed horſſe gentle. For he holdeth him by the boca with the ſame, and ſo bringeth him by art to yeeld to order. So *Aristotle* writeth, that although the nature of the horſſe is not to be tame, yet this inſtrument made by art, maketh him obedient.

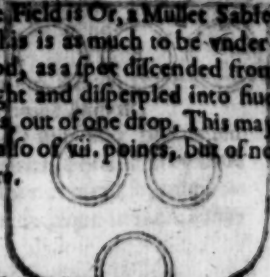
The



The Field is Or, a Mullet Sable.

This is as much to be understood, as a spot descended from height and dispersed into huge ends, out of one drop. This may be also of xii. points, but of no more.

A Mullet must not be named of how many points it is, except it be of six points.



He beareth On a Shippe vnder saile in her ruffle Sable. This is the last of all the xii. standards, that I haue set out in severall places of this booke, which is the Hebrew Rabbines haue written vpon the xii. Tribes. This they say should be the standard of the house of Zabulon, For Iacob blessing him: said, Zabulon shall dwell besides the haven of the Sea, and nigh the haven of Ships.

And here in this Escocheon it is to be noted, that my cutter hath done a fault, for he hath set her going out of the Field, which nothing ought to do that is moouable. Yet workemen that be not skilfull in this art, do commit the like faults very often, as for example. The Glasier that glased the Temple Church windowes on the North side, hath set the Armes of England so out of order, as the Lions are going out of the Field. So neither Glasier, Painter, nor any that cutteth in stone may doo in these things without the aduise of the Herehaughts. For the like fault also is committed in Saint Katherines Church, vpon a Toombe. Here take with you a rule, that nothing may be set with the head downward.

The



errand. Therefore for that I will haue you perfect, I will shew you nine difficult cores to blaze, of the which this is the first.



The Field is argent, three Mollets Gules. These are supposed to be the rings of maile, which was an armor of defence long before hardnes of Steele, first deuised by *Midias Misfinis*, and was then called an Habergion, for the nimbleness thereof. *Le.* For all these paines you haue taken with me, I am bound to giue you most hartie thankes. *Ge.* Depart not yee, for you lack the ninth part of your

The first.

The Field is argent, three Mollets Gules blemished. Heere you must not say, the points rebared, because it is nothing of sorte.

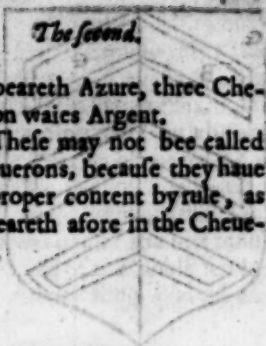
The



The second.

He beareth Azure, three Cheveron waics Argent.

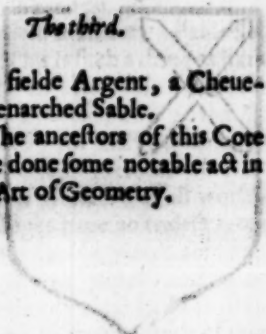
These may not bee called Cheuerons, because they haue no proper content by rule, as appeareth afore in the Cheueron.



The third.

The fiede Argent, a Cheueron enarched Sable.

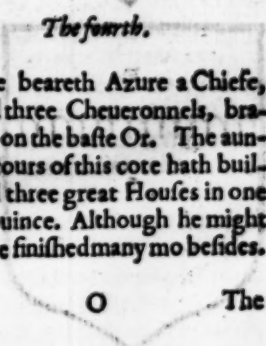
The ancestors of this Cote haue done some notable act in the Art of Geometry.



The fourth.

Hee beareth Azure a Chiefe, and three Cheueronnells, brased on the baste Or. The aunccestours of this cote hath builded three great Houses in one Prouince. Although he might haue finished many mo besides.

Fitz-Hugh



O

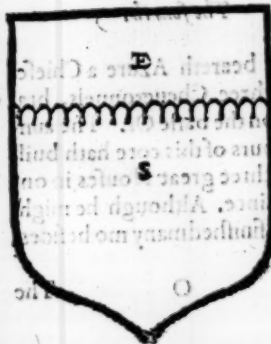
The

The fifth.

The fielede parted per pale, Geules and Azure, three Chequernes, Humers counterchanged, Purfled Argent. Yee cannot say bordured, because nothing may be bordered, that is Humette within the Escoccheon.

The sixth.

The field Argent on the dexter point, a Saltier vmbated. The meaning whereof is, that the same is but as the signe of a Saltier. If the Herehaught haue neede for this cote, it is more then needeth.

The seventh.

Hee beareth Sable, enuected Or, a Chiefe Ermine. This cote I had in the Monastery of Saint Katherins besides the Towne of Rone, which for the rarenes thereof I tricked. I thinke surely that among a thousand, you shall not see one such.

The

The right.



The *Field* Ermine three *Hu-*
mets *Geules*. *Sir Iohn Froisard*
calleth them *Hawmedes*. If I
had cunning to set out a booke
of the *Knights* of the most ho-
nourable order of the *Garter*,
then would I write of this man,
who was one of the first foun-
ders, and of the Noble seruice
hee did to King *Edward* the
third.

Ermences wan-
ting.
Dabridgcourt.

The ninth.



The field is *Azure*, a *Paule* Sa-
ble. This is such a thing as hath
beene an honorable habite for
Arch-bishops, and was made
at *Rome* with such Ceremonies
as appertaine thereto.

Now therefore, as all world-
ly thinges have an ende (except
the houshold words between
man & wife, which some yere
hath three endes) I thinke like-
wise to draw to an ende of this
Booke, finishing the same not
long after that I haue told you of certaine differences, but
chiefely of the nine differences for brethren, I meane so as
nine brethren may beare their Fathers cote in his life time,
with their seuerall differences, of auncient time appointed
to the same entent, that there arise no discord in bearing of
Armes, especially amongst brethren. But first I will dis-
course of differences in order of State: of orders in prece-
dence you may read elsewhere. *Le.* But hath there beene
controuersie, for bearing a like? *Ge.* Many, amongst which,
one of them, *Sir Iohn Froisart* writeth of a challenge, made
by *Sir Iohn Chandos English*, to the Lord *Cleremount French*,
for bearing *Azure*, our Lady in the Sunne Golde, which
was tryed by them, at the ende of the battaile of *Poytiers*,

where *Cleremount* was slaine, and lost his banner by right of Armes, whereof I leaue, purposing to proceed, to tell you of nine sundry differences of brethren as followeth in order, whereof I warne you to giue good heede.

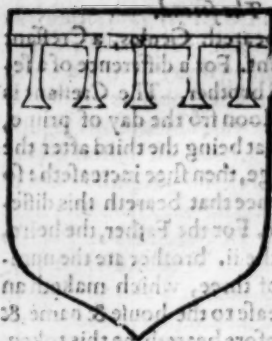
The first.



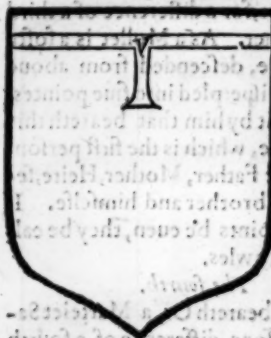
He beareth Argent, a Fyle with three Lambeaux Azure, for a difference. Some will call them a Labell of three points, which I referre to your iudgement, whether it be better said: a Fyle with three tongues, or a tong of three pointes, because therefore that you may vnderstand the matter the better, you shall haue the opiniõ of writers. *Vp-son* calleth the points, such as appertaineth to mens garmentes;

saying, that they may be borne to the number of nine, eyther euen or odde. *Budens* affirmeth, that they are tongues, and may not be borne but odde. *Alciatus* writeth, that they are plaites, or ploytes of garmentes. *Barthole* calleth them Candelles. Thus because they are most ancient Authours, and cannot agree among themselues, being Iudges of these matters, I leaue them, and say to you that this is the first of the nine differences of brethren, and is for the heire and eldest sonne. *Honorius* saith, that one of these Lables betokeneth the Father, the other betokeneth his Mother, the middlemost is borne for himselfe.

He



He beareth Argent, a File with
five Lambeaux Geules. For
the difference of the heire a-
bove mentioned, whilest the
Grand-father liueth. But if
his Grand-father be deceased,
then leaueth he this, and taketh
his Fathers difference, as a-
bove.



The field Argent a Fyle, and
one Lambeaux Vert. This I
set heere to be looked at. For
when I saw it first, I much mar-
ueled at the same, finding it in
the late dissolved Abbey of
Whitby, in *Torkeshire*, in three
sundry places of the same Ab-
bey. As in Glasse, on Stone,
and Timber. I took the trick
thereof, which was as follo-
weth. Geules, a Lyon Saliant
Argent, oppressed with two
barres Or, a Fyle; and one Lambeaux Vert; for a difference
as I take it.

The cote appertaineth to the name of Playstowe, as is
to bee found in the Church of *Clapham*, foure miles from
London, but that hath not this difference in it.

The second.

He beareth Geules, a Cressant Argent. For a difference of a second brother. The Cressant is the Moon frō the day of prime, for that being the third after the change, then shee increaseth: so hath hee that beareth this difference. For the Father, the heire, and the ii. brother are the number of three, which maketh an increase to the house & name, & therefore beareth he this token.

The third.

Hee beareth Argent, a Mollet Azure, for a difference of a third brother. As a Mollet is a softe lumpe, descended from aboue and disperpled into siue pointes, so is it by him that beareth this marke, which is the first person, as the Father, Mother, Heire, second brother and himselfe. If the points be euen, they be called Rowles.

The fourth.


Hee beareth Or, a Martelet Sable, for a difference of a fourth brother. The Martilet breedeth and dwelleth in ancient houses of honor, as Castles, & Towers, yea & when the Lords of them haue forsaken them, yet dwelleth the Martilet there. These birds are, and haue bin made & painted without feete, not for that they lacke, but hauing legs and

and feete, they vse them not. Wherefore *Pliny* sayth, that they are Martlets which haue good feete; and do not vse to go but ride. The legs of the Martlet are hairy. Hee neuer sitteth on tree, but when he lighteth he lighteth on his wings, which are somewhat longer, then to answere to the proportion of the body. There is no bird that delighteth in mans company on the sea, so much as he. For if the Mariners saile neuer so farre, he neuer parteth from the ship, till they be arriued. *Pliny* sayth also that in *India*, they are called the birdes of *Paradise*. So this foure brother, because he is so far from the house of inheritance, he must be a traoueller on the Sea, a horseman in field, or a worthy Captaine of a Castle, and so to liue Gentlemanlike, and aspire to honour.

He beareth Sable, an Annelet Or, for a difference of a fift brother. (This is a Ring, such as men wear on their fingers, or such as were made for the breastlap of *Aaron*, and the Arke which were of fine gold. *Pliny* sayth, that *Iupiter* (for to keepe in memory the punishment of *Prothous*, for that hee deceiued the Goddesse of the Element of fire, and did bring it to mans vse) made a Ring with a stone therein, and ware it. In like sort, are they vsed for remembrances. *Phisarch* writeth of a Ring with a precious stone, which was taken from *Pompey* the great, when he was slain. That Ring saith he, made *Cesar* weepe, when he bare it on him. That Ring had grauen in it a Lyon bearing a sword. But in these daies some Gentlemen wil not haue any token of armes grauen in their rings (which were much to their worship) but rather a graue image, or a likenes of a charnel of a man, which they term death. If death were of gold, as that is, ther is many that would run to imbrace him, that now flieth

waie from his leane lookes. But yet their good intent in this is, not vnlike vnto the *Egyptians*: who when many of them came together to banquet & be merrie, one amongst them bare the like image, & shewing it would say, behold and reioyce. For like as this is to day, such shalt thou be to morrow. But of contrary opinion was that great *Maximilian* the Emperour, who came to a Monasterie in high *Almaine*, the Monkes whereof, had caused to be curiously painted, the same Image, which whē that wel learned Emperour had beholden a while, called vnto him his Painter, commanding to blot the same out, and to paint thereon the Image of a foole. Wherewith the *Abbot* humbly beseeching him to the contrarie, said; it was a good remembrance. Nay quoth the Emperour, as vermine that noyeth mans body cometh vnlooked for: so doth death which here is but a fained Image, and life is certaine, if a man haue deferred it. The Senators and Kings ware rings in remembrance of honour they were called to. So this fift brother hath this difference, in memorie of his birth, which with faithfull seruice to his Prince, may be called to honour.

The first.



He beareth Azure a flower de-
luxe Argent, for a difference
of a sixt brother. This Flower
of all other, hath most diuersi-
tie in him, and therefore is like-
ned to the Rainbow. But the
principall colour, I meane that
hath most Maistry in him
is Blewe. The signification
whereof is stedfast truth, in
which the bearer therof should
florish as this flower in the
Field, according to the saying

of *David*.

He

The seventh.



He beareth Purpure, a Rose Argent, for a difference of the seventh brother.

This rose may not be double, but as ye see here single. His seventh Sonne, may haue for his difference a Rose of this fashion, within this Rose, and shalbe of some other colour, as I imagine it were Vert. As for example, then should it be thus blazed. He beareth Purpure, a Rose Vert, within a

Rose Argent, for the difference of the seventh Sonne, of a seventh brother.

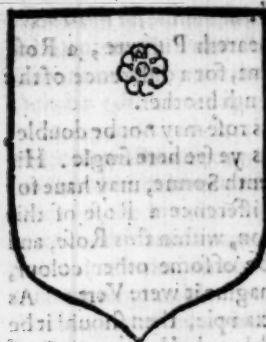
The eight.



He beareth Ermine a crosse moline Or. For a difference of an eight brother. As this crosse hath eight ends, So is it to this eight brother, a token of the eight blessed rewards (not to be vnderstoode of the worldly) that is power, Incorruptible, victorie of inheritance, glad with grace, to see God in his kingdome. And so to endeavour himselfe, because he is farre from the patrimony, it

behoueth him to be spirituall.

The



He beareth Argent, a double Caterfoyle Or, perled of the Field for a difference of the ninth Brother. He beareth the quaterfoyle double, to the number of viij. because he is the viij. from the heire and inheritance. Here is to be noted, that all differences must stand on the middle of the Chiefe. And when any difference is borne in Field, either vpon any Banner, Standard, Banaroll, Guydon, Pinion, Ensigne, Coronet, or Penounsell, Stremer or Flag on the water, the difference I say, must be as big, as to be well discerned three stauers lengths off, e. uery staffe contayning xviii. foote of Allise.



He beareth Argent imbordured. This is also a difference of brethren, but *Bartol* hath committed the distribution thereof to the Herchaughts, because there are contayned in it misteries, whereof I wil shew you as much as I may do, sauing mine oath. This sometime is termed imborduring, because it is of the same, that the Field is off. And if it were of any other colour, or mettall, then should you say: a bordure, the content whereof is the fift part of the Field, and is meant to be a Garde; whereof *Moses* spake vnto the Children of Israell, bidding them to make gardes in their quarters of their garments, and vpon them Ribands of yellow silke. If this bordure that I speake of be in any cote, that shall be marcialled with an other, as to be a Marriage with any man, or married to any woman, the

the side of the same adioyning shalbe left out: If any cote also that is bordured, be honoured with a chiefe, the chiefe part of the bordure shalbe left, and the chiefe it selfe shall ioyne close to the Cote, as though it were no bordure, whereof ye haue nine fundry sorts.

The first is plaine, as aboue said, commonly called im-bordured, or imborduring, and is euer of the same colour that the Field is off.

The second is componed or counter-componed, whereof you haue example of crosses so named before.

The third is called Entoyre, the which is, when dead things do occupie the same bordure, as molets, Roundels, and such like.

The fourth is called Enurney, that is, when it is occupied with any Beast.

The fift is called Enaluron, and when it is occupied with any foule or bird.

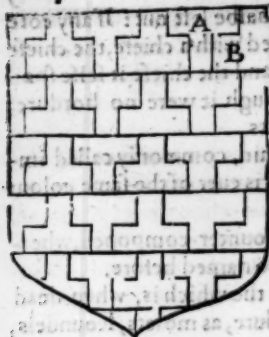
The sixt is called Verdoiy, as when it is occupied with fruits, leaues, or slippes.

The seuenth is termed Purffleu, which is when the bordure is occupied with any of the nine furs afore rehearsed.

The viii. is diepre, as being Fret, when that within the Frets, there appeareth somewhat, either quicke or dead.

The ix. chekred, the which appeareth euidentlie in the crosse so blazed, if the Field of the bordure do alter from the cote, as it may do as well in other, as in cõpone, counter-componie, and checker, it must needs: then you shall say, a bordure, and tel whereof. Further, here is to be noted, when any bordure d cote is Marshallled in the middest as betweene two other cotes, or betweene foure other then there must be no part of the same bordure diminished. If I should say here as I might, then could I haue occupied only for bordures, 50. Escocheons, but that the Printer thinketh, that they would make the booke to deare, I am constrained to leaue off, and because my Cutter is gone beyond the Sea. Therefore I wil end the sooner with you. For you shall haue but one Escocheon, and one badge, and then I will release you of your paines.

He



Hee beareth Meirre Argent, and Azure.

Some old Herehaughts haue taken this for a doubling; and yet they would call it varry Cuppe, and varry Tassa, which is as much to say, as Furie of Cuppes, or of Goblets. But that might be called an olde blazoune, and vsed very late in the euening, especially about Saint *Martins* tyde. Well, let that blazon goe, and vse this word Meirre, for so is it well blazed, and very ancient, and is a *Spanish* Cote most commonly.



This badge is a Sagittary Geules, within an Escalop Argent, set on his name or word. This is the badge of an Esquire of *England*. If you maruaile why I set not the same vpon a wreath as now it is most vsuall, I say to you, in the time of King *Henry* the fift, and long after, no man had his badge set on a wreath, vnder the degree of a Knight. But that order is worne away & euery man weareth at this day, as hee listeth, not so much as the Taylour and Shomaker, but will be as Gentleman-like, as the Gentleman himselfe. I read a prety Story of Sir *Philip Caultthrop*, a worthy knight of *Norwich*, in the time of King *Henry* the vij. The which, for that I doe wish each man to bee knowen as hee is, I will declare his doing in that point to you, as a patterne for Gentlemen, to reprocue such, as like Apes counterfaite that, as appertayneth not to them. This Knight I say, bought on a time, as much fine French Tawny cloth, as shoulde make himselfe a Gowne, and sent it

it to the Tailors to be made. *John Drake*, a shoemaker of that Towne, comming to the said Taylours, and seeing the Knights Gowne-cloth lying there, liking it well, caused the Tailour to buy him as much of the same cloth and price, to the same intent; and further, bad him to make it of the same fashion that the Knight would have his made off. Not long after, the Knight comming to the Tailours to take measure for his Gowne, perceiuing the like gowne cloth lying there, asked of the Taylour whose it was.

Quoth the Tailor, it is *John Drake*, who will haue it made of the selfe-same fashion that yours is made off. Wel said the Knight, in good time be it: I will said he, haue mine made as ful of cuts as thy sheirs can make it. It shal be done said the Tailor. Where-vpon because the time drew neere, he made hast of both their Garments. *John Drake* when he had no time to come to the Tailors till Christmas day, for seruing his customers, when as he had hoped to haue worne his gowne, perceiuing the same to be full of cuts began to square with the Tailor, for the making of his Gowne after that sort. I haue done nothing quoth the Tailor, but that you bade me, for as *Sir Phillip Caltraps* is, euen so haue I made yours. By my lanchet, quoth *John Drake*, I will neuer were Gentlemans fashion againe. In mine opinion the Knight serued the Cobler right wel, as he had deserued, approuing the opinion of *Apelles*, who taught the shoemaker no further to meddle then with his slipper. *Le.* I pray you tell me, are badges antient. *Ge.* I will shew you nine sundry badges, and will referre the antientnes thereof to your owne Iudgement.

1 *Theseus*, the tenth King of *Athens*, gaue for his badge an Oxe, and on his coine stamped the same.

2 *Caius Marius*, in his second Consulship, gaue an Ægle for a badge to his army and Legion.

3 *Iulius Caesar* gaue for his badge, a Boares head on a ragged staffe.

4 *Tiberius Caesar*, a man driuing two Bulls.

5. *Caius*

5. *Caius Caligula, Agrippina, Drusilla, and Julia*, with their Lampes burning.

6. *Nere Claudius*, two men riding, and flying the Field, one in armour with a launce, the other naked with a Coronell.

7. *Sergius Galba*, two Souldiers, as they were Spaine and France friendly meeting, with ioyning of hands.

8. *Vespasian* gaue for his badge a Theater.

9. *Domitian*, two Mules drawing a sumptuous Charet, *Polidore* writeth, that the Wolfe, the Minotaure, the Horse and the Beare, were cognisances for the Romaines. Conferre now these Emperours and Princes with time, and you shall see whether they be antient or not, and the badges also that they tooke to themselves to beare, to be vpon diuers & sundry good considerations. Of late likewise, King *Steven* of England, tooke vnto himselfe the Sagittarie, not onely because he was assisted of the archer, but because he entered this Realme, the Sunne being in the signe of Sagittarius. *Charles* also, the sixt of that name, French king, tooke on him to beare the flying hart, for that he dreamed that he rode on such a one, in his pastime of hawking: For Princes may take vnto themselves, what deuise they wil, so it be borne of no man beore that time, *Le.* Wherefore haue you vsed the number of nine, in all your demonstrations more then any other? *Ge.* Not onelie because it is aptest for this science, for that the rules incident thereto, chiefly fall out to that number, but that for that of all simple numbers, it is most of content. The figure whereof holdeth all other vnder it, as by the art of Arithmetique ye may soonest perceiue. Where ye shall finde, that all articles and compounds, be they neuer so huge, are made of nine figures. The Golden number also of it selfe is the last, the which ye may equally deuide into three odde parts, which haue bin resembled to the blisse of the three Ierarchies of holines. In the which euery one hath a likenesse of the Trinitie. When God the father had expulst the Prince

Prince of pride, with his assistants from heaven, there remained as there do yet nine holy orders. As Seraphins, whose Prince is Metatron. Cherubins ruled by Othaniel. *Thraims* whose Lord is *Zaphkiell*. Dominations vnder the subiection of *Zadkiell*. *Potestates*, whose Prince is *Camaell*. *Vertutes*, subiects to *Raphaell*. *Principates*, whose ruler is *Hamiell*. Archangels whose Lord is *Michaell*. Angels, with their Prince *Gabriel*. Farre likewise vnder all these are ix. moouable spheres, seuerally, vnto whom for their continuall harmony, the Poets compare one of the nine Muses with their appropriated people. As *Caliopé*, dwells in the highest and swiftest sphere, where she remaineth Goddess of Herchaughts. In the second, fixed starry sphere is *Vrania*, the Goddess of Astrologians. *Pollumia*, inhabiteth the Sphere of Iuge Saturne, and is Goddess of the deepe witted Philosophers. *Harpsicorta* who dwelleth in the sphere of Iupiter, is Goddess of all gladnes, made with Instruments of low, soft, and sweetesound. *Clio* remaineth in the sphere of Mars, as Goddess of the Historiographers, and of such as with steely strokes have established stout stomachs. *Melpomene*, whose being is in the Sunne sphere, is Goddess of Tragicall writers. *Grato*, that dwelleth in the sphere of Venus, is the Goddess of all solace. *Euterpe*, resteth in the sphere of Mercury, and is Goddess of lowd noysed instruments, as Trumpets that giue warning of peace and Warre. *Thalia*, occupieth the sphere of the Moone, and is counted the Goddess of all good ditties, as Songs and sonnets. In the little inferior world caled man, is also contained nine exterior & interior senses: as memory, thought, imagination, perseuerance, hearing, sight, smelling, tasting, and touching. Besides all these, it were possible to write of as many notable things, seuerally contained vnder the number of nine, as *Pharo* liued yeres, which were nine times nine. But repaire to the v. Chapter of *Mathew*, to the sixt of *Luke*, and see how comfortable a thing it is to

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read of the nine beautitudes. Finally to conclude, it pleased God in his humanitie, to yeelde vp his holy spirit the ninth hower of the daie. The secrets of which number I wholly referre to the curious searching of the profound Cabalists, as a thing that farre passeth my slender capacitie, to conceiue the same.

Le. Well sir. What do you thinke of me, may I now proceede one degree to be a Pursuant? *Ge.* I see no cause to the contrary, if with this that I haue taught you, you haue the French tongue, and can speake good English. *Le.* I can somewhat of the French language, and for mine English it must needes be good, for I was borne in London. *Ge.* That little answereth thereto. For such is the English of those famous Citizens (I meane of the vntaught sort) that one of them can scant rightlie vnderstand an other, For if the one bid the other Good-morrow, if it be not ment with the heart, it is but words of course, and not good English. Neither to curse, sweare, vncharitably to chide, and speake words of vanitie, is good English. Neither the word, xii. for the hundreth, is good English, for the talke thereof is betweene two persons and the lender must needs (of qualities) be a Jew. But the worst English of all is, when three sundrie persons meete together, not farre from London-bridge, that is to say; the Miser, the Broker, and the Needy-man, then xx. li. is taken out of the hundred. Which my meaning I thinke herein you vnderstand to be, that I wish an Herehaught to be of right so perfect in life, that none of these blemishes should deface his name. *Le.* Well sir, let the Preacher alone with his good exhortations, for the amendment of such people, for my part, I trust so to behaue my selfe in this point, as I hope, not to faile your expectation therein: Wherefore if it please you to create me a Pursuant, I shall be readie to do you the seruice I can at all times. *Ge.* Well, deuise your selfe a name, stand vp, and take exhortation: kneele downe and take your Creation, what is your name. *Le.* Golightly. *Ge.* Golightlye,

lightly, in the name of the Queene's Maistie of England, I
 create thee a Purcuant, with al thinge to do Othe and othe
 waies as bee specified in the Chapter of the Purcuant
 foresaid. And thus I pray God make you as good an
 Herchaught, as such was *Jaques Darnell*, which first mar-
 cialled the Armes of England and France, quarterly as they
 are now borne. *Ugh* If it might please you, sithen that
 I am now an Herchaught, I would gladly knowe what I
 should consider in giuing of Armes. *Ge.* You cleane mistake
 the matter. There is no Herchaught that giueth Armes.
 The Herchaught deuiseeth but at the Princes commaunde-
 ment, or else licensed by his Letters patents, in which de-
 uise he hath these nine considerations following.
 1 First, whether he that shall beare them haue a desire to
 beare Armes, and willingly wil keepe them from dishon-
 2 Whether he be able to declare his Pedegree, as of his
 Father, Mother, Grandfather, Grandmother, great Grand-
 father, and of his great Grandmother.
 3 Thirdly, he must search for all these Marriages, and see
 whether he may find, that of right he may beare, and to giue
 the same with augmentation, or order, that is to say, with
 a congruent difference.
 4 The fourth, what he is of condition, whether cleane of
 life, iust in promise, a keeper of Hospitality, cunning in all,
 or any one of the seauen Arts liberall, as of Diuinity, Cos-
 mographi, Historiographi, Physicke, Lawe, Ciuile, Can-
 non, or of the Realme, and whether he be a Philosopher, of
 whom ye shall beare what *Diogenes* saith: A man void of
 Philosophy is farre vnmeet for all good occupations. A
 Philosopher wheresoeuer he becommeth, payeth for his re-
 past, if at the Table he talke of Philosophy. Philosophy
 beareth all the defences of the minde. The Philosopher on-
 ly hath victory of men, and repuieth all Countrey to be his
 owne natie soyle.
 5 Where he was borne, at what time, and whether free or
 bond.

The king hath
 by his letters
 patents given
 Authority to
 the Kings of
 Armes to giue
 to worthy
 men Armes.

6. Of his hath had praise, or testimony of good Actions by him done, whether of men of wit, knowledge, or industry, cyther esse of women.

7. To whom he hath done service, whether to the Emperor, King, or any of nobles of bloud to the Duke, Prince, Duke, or Earle, or any of the Nobles of England and France.

8. How he hath served, whether in field, or Warre, strange Provinces, as Ambassadour, or at the Court as a Counsellour.

9. The ninth and last of all, when hee desired to beare Armes, at what time of the yeare, month, day, and how, whereto due regard is to be taken heede, as by example shall ensue.

1. As if it were the first month of March, to assigne something to him appertaining to the Ratine, or the Rat him selfe, where the mastery of colours must be Eawy.

2. April, cyther the Bull, or something of the Bull, where of the mastery of the colours must be sad greene.

3. May, something that cyther goeth together for company of loue, as the Turtle. The mastery of the colour must be light greene.

4. June, the Crab or something appertaining to the same, the mastery of the colour must be Carnation.

5. July, the Lyon or something appertaining to the Lyon, the mastery thereof must be of colour Red. But the Herehaugh must take heede to whom he giueth this beast, lest *Dugeter* mocke him, as he did, one that iettled vp and downe the streets in a Lyons skint, saying, a sheepe hath put the mantel of manhood, and prowest to shame. Therefore the Herehaugh must know him to haue some condition of the Lyon.

6. August, the Maiden or something appertaining to the virgin or virginity, the mastery of golden colour of yellow.

7. September, the Ballance, or something appertaining to equality, where of the mastery must be blew.

8. October, the Scorpion, or something hauing the shape

of him of quality, whereof the maistry must be of the colour Violet.

9. November, the Archer, or something appertaining to the same, whereof the maistry of the colour must be purple.

10. December, the Goate, or something of him or appertaining to his quality, whereof the maistry must be of the colour blacke.

11. January, something that is of watry complexion as a Puffin, or fishlike bird, that lieth by water, whereof the maistry must be of colour white.

12. February, Fishes or something of them appertaining to them, whereof the maistry must be of colour Vesse; that is, the colour of the Turcas.

There are also nine other secret considerations, which Herchaught must keepe to themselves, this hereafter you shall know, with other things that I now keepe from you. But yet heerein to proceede, the Herchaught must haue a singuler respect to the fate of him that should haue the Armes, where he shall well perceiue in what season of the yeere, his owne complexion will serue him to doe best seruice in: and thereby to giue him token according. As if in spring time, his token must be the Ape, or the Camellion, or some part of them, of the colour Greene, not light or sad, but betweene both, which commonly is called a grasse-greene.

2. If in Summer, eyther a Hound, or Salamandra, or some part of them, of the colour Briske, which is betweene Geules and Tawney.

3. If in Haruest, his token must be eyther the Henge or the Crapeaux, or some part of them, of the colour Russet, which is somewhat lighter then blacke.

4. If in Winter, his token must be either the Sheepe, or the Herring, or some part of them, of the colour Gray, which is commonly called the Fryers gray. Moreover, if the man that should be honoured with Armes, may not appeare

personally before the Herchaught, as the like hath beene;
 that a yeoman hath beene made a Knight at the going to
 assault a hold, & diuerso other wises; that I could rehearse.
 Then the Herchaught shall vse the Astronomically figure,
 and so tricke him out a congruent Coate of Armes, hauing
 alwaies a regard to pibearing. *Luc.* In the second consi-
 deration you say, whether he be able to deserue his Pede-
 gree, and if he bee, yet I am not able to note it, because I
 neuer learned so farre. *Gr.* I will also teach you the order
 of a direct Pedegree in two sundry sorts, and both to the
 entent, as followeth.

Descending.

Elizabeth by the grace of God, Emperesse from the Or-
 der of the Mountaine Pyrene, Queen of Eng-
 land, France and Ireland, defender of the faith, &c. Daugh-
 ter of King *Henry* the eighth,
 Sonne of King *Henry* the seventh,
 Sonne of *Edmund* Earle of *Richmond*, and *Margaret* his
 Wife,
 Daughter of *John* Duke of *Somerset*,
 Sonne of *John* Marques *Dorset*,
 Sonne of *John* of *Gunn*, Duke of *Lancaster*,
 Sonne of King *Edward* the third,
 Sonne of King *Edward* the second,
 Sonne of King *Edward* the first,
 Sonne of King *Henry* the third,
 Sonne of King *John*,
 Sonne of King *Henry* the second,
 Sonne of *Matilda* the Emperesse,
 Daughter of King *Henry* the first,
 Sonne of King *William* the Conquerour,
 Sonne of *Richard* the third, sixt Duke of *Normandy*, and
 Nephew to *Emma*, Mother to King *Edward* the Confes-
 sor, and King of *England*.



The field Jupiter, a Crosse
Potance betweene five
Martlets of the Sunne.

Ecclesiastes. Well is thee
(O Land) whose King is
come is of Nobles.

Ascending.

King *William* the Conquerour, was
Father to King *Henry* the first.
Father to *Maud* the Empresse.
Mother to King *Henry* the second.
Father to King *John*.
Father to King *Henry* the third.
Father to King *Edward* the first.
Father to King *Edward* the second,
Father to King *Edward* the third.
Father to *Lyonell* Duke of *Clarens*.
Father to *Philip*, Married to *Edmond Mortimer* Earle of
March and *Ulster*.
Father to *Roger*, Earle of *March* and *Ulster*.
Father to *Anne* Countesse of *March* and *Ulster*, that Mar-
ried *Richard* Earle of *Cambridge*.
Father to *Richard*, Duke of *Tork*.
Father to King *Edward* the fourth.
Father to *Elizabeth*, that Married King *Henry* the seauenth,
Mother to King *Henry* the eight.
Father to the most high and mighty Princessse, *Elizabeth*
late Queen of *England*, &c. But ere you depart, as I first be-

The Accedence

gan with a shilde of antiquitie, worthily borne of olde, for honours sake: so wil I end likewise with a famous Scocheon of renowne, whose first bearing, did wholly spring of the former cause.



He beareth Azure, a Pegasus Argent, called the horse of honor, whose condition *Sorares* xxij. Emperour of *Affiria* honoured so much for his swift course, as he iudged him not framed of the grosse masse of common horses. And therefore *Geffery Chaucer* built vnto him (after of his owne nature and condition, a house called Fame, a place meete for the horse of honour) whose originall the

Poets faine was, when valiant *Perseus* the Souldier of the Goddesse *Pallas*, in dangerous fight atchieued by helpe of her glittering shilde, the battell against *Medusa*, the Daughter of King *Phorikus*, who when he had seuered the head of this vglie monster, straight gush out the streames of bloud in such abundance, as thereof grew the flying Horse, to shew forth the fame of so happy a conquest: who taking flight towards the heauens (where he is now fixed) strake with his feete, the highest top of Mount *Helicon*, from whence immediatlie rose the fountaine (*Hypocrene*) wherein the Muses take their delight and bathe. Which fountaine sithence in all ages, hath sufficiently watered the growing planets of the pleasant Countries adioyning. And lately, so with cleare streames hath abounded, as exceeding the olde limits burst forth the banks, reaching themselves to Countries farther distance, sweetlie moysting the soyles thereof. And amongst other, pleasantlie washt ouer the olde forworne Temples, dedicate to the Goddesse, as places meete for *Pallas* Muses, to inhabite

habite & make their pastime : where now is placed a Souldier that doth defend the saune, named *Pallaphilos* the high Constable of the Goddesse her selfe, Marshall of the Inner Temple, whose magnificent Court, with rare deuising of the Gods themselues, brought such admiration to heaps of ruder number, that although I might see it, yet could I not approach it by the length of *Strabos* kenning, when from farre he saw the nauy of *Puny*. And therein I thought me in *Tantalus* paine, to swim in so sweete dewes on euerie side, yet not able once to assay thereof. *La.* I haue heard you aptly discribe this Horffe, wherein I commend your compendious instruction. And by the way you touched a Prince, a Souldier of *Pallas*, whose honour you seeme much to allow. I pray you therefore, seeing our talke tendereth to honour, let vs not omit the worthinesse of such a person who as it seemeth deserueth fame, euen by nature to shew forth his praise. Therefore let me vnderstand at length what ye meant therein. *Ge.* If you will attend I will as my memory serueth, vtter as I can the man that I mean: and shew you what I saw in his court touching Armes, and martiall prowesse (as things whereto I tooke best regard and meetest for my facultie.) Other matters which happened for solace of minde, by helpe of all the liberall Sciences flowing so abundantly, as it seemed in deed, the Muses had their abiding, I will passe ouer for lacke of skill to vtter the excellencie thereof, to such as sleepe in *Per-nassus* hill, and haue tasted of *Helicon*, or drunk with *Hesiodus* flowing eloquence, to set forth the praise according to the worthinesse: and will returne to that I began with, Armes; a matter meeter for a Souldier. After I had trauielled through the East part of the vnknowne world, to vnderstand of deeds of Armes, and so arriuing in the faire River of *Thames*, I landed within halfe a league from the City of *London*, which was (as I coniecture) in December last. And drawing neere the Citty, suddenly heard

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the shot of double Cannons in so great a number, and so terrible, that it darkned the whole aire, wherewith although I was in my native country: yet stood I amazed, not knowing what it meant. Thus as I abode in dispaire either to returne or continue my former purpose, I chaunced to see comming towards me an honest Citizen, clothed in a long Garment, keeping the high way, seeming to walke for his recreation, which pronosticated rather peace then perill. Of whom I demaunded the cause of this great shot, who friendly answered, It is quoth he a warning shot to the officers of the Constable Marshall of the inner Temple, to prepare to dinner. Why (said I) what, is he of that estate, that seeketh not other meanes to warne his officers, then with such terrible shot in so peaceable a Country. Marry (saith he) he vttereth himselfe the better to be that officer, whose name he beareth, I then demanded what prouince did he gouerne that needeth such an officer. He answered me, the prouince was not great in quantitie, but ancient in true Nobilitie. A place said he privileged by the most excellent Princes, the high Gouvernour of the whole land, wherein are the store of Gentlemen of the whole Realme, that repaire thether to learne to rule, and obey by Law, to yeelde their fleece to their Prince and common weale, as also to vse all other exercises of body and minde where-vnto nature most aptly strueth, to adorne by speaking, countenance, gesture, and vse of apparell, the person of a Gentleman, whereby amitie is obtained and continued, that Gentlemen of all Countries in their young yeares, nourished together in one place, with such comely order, and daily conference are knit by continuall acquaintance in such vnity of minds and manners, as lightly neuer after is severed: then which is nothing more profitable to the common weale. And after he had told me thus much of honour of the place, I commended in mine owne conceit the pollicie of the Gouvernour, which seemed to vtter in it selfe, the foundation of

of a good common weale. For that the best of their people from tender yeares trayned vp in precepts of Iustice, it could not chuse, but yeeld forth a profitable people, to a wise common weale. Wherefore I determined with my selfe to make prooffe of that I heard by report. The next day I thought for my pastime to walke to this Temple, and entting in at the Gates, I found the building nothing costly: but many comely Gentlemen of face and person, and thereto very courteous saw I passe too and fro: so as it seemed a Princes port to be at hand. And passing forward, entered into a Church of auncient building, wherein were many monuments of Noble personages armed in Knightly habite, with their cores depainted in auncient shields whereat I tooke pleasure to behold. This gasing as one bereft with the rare sight, There came vnto me an Herehaught, by name *Palaphilos*, a King of Armes, who courteously saluted me saying, for that I was a straunger, and seeming by my demeanour a louer of honour I was his guest of right. Whose curtesie (as reason was) I obeyed, answering, I was at his commandement. Then saith he, ye shall go to mine owne lodging, here within the Pallace, where we will haue such cheere as the time and Country will yeeld vs, where I assure you, I was so intertayned, as no where met I with better cheere or company. And after we had thus well reposed vs, in conuenient time, he led me into his office of Arms. The keeper therof was his Calligate Knight named *Diligence*, where lay comly couched bookes of ancient Iests, deeds of Honour, Chronicles of Countries, & Histories of sundry sorts. There were also the orders of Coronations, Creations, Dubbings, Musteringes, Campinges, with peacefull Progresses, Weddings, & Christnings, Orders of Robes Royall, and honorable Triumphs and Mornings, curiously hanged, and decked with maps of sundry Countries, describing their scituations and commodities. About the rest, was a valance, where were Escocheons of
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the honourable estates now liuing within his Prouince. Within all these sate his Pursuant Trusty, and his Messenger Swift, studiously keeping those Monuments from wor-ny wemes. And further within, there was a seperate roome for his private study, wherein sate his Herehaught Marshall, and afore him lay foure Legers of huge volume, all of single cotes. And vpon shelues round about, were couched his seauen yeares visitations, vpon a side bord lay straight Pedegrees ascending, & Genealogies descending, and Ramous. And vpon the valence of that study, were Scocheons of vnperfixe bearing. Also within a presse, closely kept, lay diuerse reuersed cotes. And on his right hand stood a faire Armour, which at a Triumph, by misfortune fell into the field. And on the left hand, the barbing of a good steede, also a sword with a Gauntlet, al these (quoth he) be not yet redeemed. And after he had thus shewed me the order of his study, he led me towards the Pallace of his Prince, to passe the time with pleasure, and by the way began to tell me a tale, the effect whereof I will recite. A Gentleman (quoth hee) named Desire, walking for his pastance in the faire field, beholding the beautifull shapes of Dame Natures deckings, suddenly felt the ayre of pleasant *Eolus*, the breath of Fame, who sweetly recounted to him dame Beauties guifts, which done, as he suddenly came, so likewise vanished vnknowne. Whereat the Gentleman not a little maruailed. In which amaze (Gouernance) him saluted saying, bee not agast, for I Gouernance shall bee your shield, and euen yonder commeth Grace, who also will be your protectour. Wherewith Grace likewise him embraced: I thank you both (saith the Gentleman) I was somewhat astonied at the suddaine comming, and returne of *Eolus*, til comforted by Gouernance. And I reioyce my so happy chance to meete you heere, whom so long I desired to see. Well sayth Gouernance, seeing we are so well met, we will this faire day (wherein Phœbus shewed himselfe) walke for our recreation to the Tower of Doctrine: whe-

whether whē they came, comely Countenance the portres friendly them saluted, and required them to passe in, taking Gouvernance by the hand, and conueyed them to the arts liberall, where dame Congruity receiued Desire, with his companions : and them instructed in all the orders of their house. And after a time they had thus abiden there, Desire chaunced to espy dame Beauty passing too and fro in the Tower of Solace, whom hee earnestly beholding, praised much her comely shape, and wished her company, minding to presse soorth into her presence, and ready to enter in at the dore, Danger, depainted his blushing face, and would not suffer him to approch, wherewith he receiued grieve. For remedy herein he made suite to Counsel, declaring that with beholding Beauty, he was entrapped vnwares. And desirous to acquaint himselfe with her qualities, he thought to offer her his seruice. But thrust backe by Danger durst not attempt his sute. Counsell bad him nor dispaire, though dainty Danger and froward Fortune, had giuen him repulse. The meanes herein (saith he) to spy them is to acquaint your selfe with Wisedome, whose sway is such in this Court, that dainty Danger with her pew-mate Fortune, dare not appeare in his presence for he listeth aloft such as to him seemeth good, & treadeth down their darlings like weakelings, voyd of any refuge. Therefore, who so will pleasure win, let him with Wisedome first begin; and then no doubt your Lady will pittie your plaint. And the rather, when she seeth that by diligence, you seeke to obtaine her seruice. For hard is the hart, that loue pierceth not. Let *Troilus* be to you herein a myrrour, how oft he languished wrapt in *Venus* bands, yet time obtained loue of the vntrue *Creside*. And after sorrow, hee eftsóones obtained ioy. See also *Panthus* that loued *Sindone*, with what carefull trauaile, and vnquiet rest the vnhappy corpes was tormoyled, with a restless head, til Time obtained her grace to grant him fauour, who after rested in great felicity : Examples, a thousand more may bee found heere-

herein. Wherefore leaue off this ruth, and seeke to liue by hope, till Time may prepare the blind boy to pearse her tender hart, and force her to yeeld to Natures hest. Then shall ye see the glyding looks steale soorth and shew themselves the Messengers of loue, whose sugred vapors knit toth *Venus* consent. And after the sighes doth ease the melting heate. Wherefore sorrow no more, for surely Opportunity and Time, ouerthroweth strongest Towers. And think you then, the feely woman may resist? No no, (quoth he) therefore proceede. Time will epy when Nature shall preuaile. Alas (quoth this Gentleman) she is besides all ornaments of Nature, of Noble Parentage, rich in possessions, and large of Dominion. I doubt therefore Disdaine with scornfull lookes. What though (quoth Counsell) withdraw not yet your sute, for hee that spareth to speake, spareth to speed. Yeeld not although she say nay. The womanly gwise is euermore to delay. But none so strong, that is inuincible. And then Counsell entering into the closet of Secrecy, tooke his leaue, bidding him proceed. And thus after he had well digested Counsellers aduice, he went to the house of Chivalry, where he was let in by the porter Strength, and embraced of youth & pleasure, who accompanied him through the Hall of auncient foundation. And so into the presence Chamber, richly arrayed and tappesed with Arras curiously wrought, containing the siege of *Thebes*, where sate Knights passing the time at Chesse, there were Philosophers and Astronomers, who droue the day away with their studious games. And in the middest vnder a rich cloth of auncient and sumptuous worke, sate chaired, Honour. To whom the Gentleman humbly him inclined, shewing his long desire to see his Maiesty. Who welcomed him. And after enquiry made of his further behauiour, Wise dome, Magnanimity and Fortitude, recounted to Honour, the good report of this desirous Gentleman, and what perilles he

he had assaied to attaine to his presence. In recompence whereof, Honor commanded due desert, to dub him Knight of the Field. Audacitie bare his Helme, Courage the breatt plate, Speed helde his spurs, and Truth gave him the charge: which done, accompanied by Cuitehe, & his brother Nuptre he passed forth to the Pallace of comfort, where he met Fellowship of Knighthood, with Perseuerance. There was he armed with hardines, wherewith he vanquished the serpent with nine heads, whereon were charactered these nine seuerall names, Dissimulation, Delay, Shame, Misreport, Discomfort, Variance, Enuy, Detraction, and Doubtenesse, enemies to Knighthood, And then he sacrificed in my Princes Temple to the Goddesse Pallas, who to continue his honour, ioyned him in marriage with Lady Beauty, and satisfied his desire, with whom after he had continued in long ioyfull life, he was arrested by crooked age, and driven for the assurance of his forthcoming, to finde surety, Pollicie and Auarice. And anon after was summoned by Death, to appeare at a day appointed in the chamber of Felicitie, there to render account of the charge committed to his rule. King Fame, with her seruants Memorie, were appointed to here the account, & ingrosse the booke thereof. And finally writ vp his Epitaph for his discharge, in memorie of his true honour. And after this order finished in the Chamber of Felicitie. There appeareth forworne Time, in darke shape, with fashion as I shall shew you. An old man, tall and strong of person, hauing long wings, and couered ouer all with Swallow feathers. In his right hand a burning fire, In his left hand, an Horologe, a Sword surely gette. His legges were in bright armour, and he was marked with seauen Planets, in this wise. On the hinder part of his head, was Saturne: on his forehead, Iupiter: in his mouth, Mars: in his right wing, Sol: on his left wing, Mercurie: at his breatt was Venus, and about his wattle was horned Diana in the wane. This disguised shape fell at discord with

blinded

Fame,

Faunc, rebuking her presumption, that she said, her praise should be for ever, saying he would not onely deface all her honour, but all things on earth. And whilst hee stood in this boasting, came Eternitie, apparelled in white vesture with a trible Emperiall Diadem, and said to him: First the high God made heaven his owne dwelling place (although his power is euerie where) and there is Eternitie, where time may not abide, but is carried alwaies towards his owne end. And as my maker had no beginning, so shall I neuer haue ending. All other things perish, and lose their memory, I alone Eternitie, am inuincible. And he that loueth God, doth his will, as a Knight vanquishing the Diuell, the world, and the flesh, whose vertue shall liue with me Eternitie, in sight of the highest. And as this tale ended: there happened such noise of shute, as if it had bene at the battell of Bulloine, whereat I maruelled, thinking my selfe not in safety. Euen so, quoth *Philos*, for it is the Master of the Ordinance, that scowreth his shot to try their level, to be intreadnes when the Prince shall command. Well, quoth I, it is well foreseene, in peace to provide for warre. Thus talking we entered the Princes hall, where anon we heard the noise of Drum and Fife. What meaneth this Drum said I. Quoth hee, this is to warne Gentlemen of household to repaire to the dresser, wherefore come on with me; and ye shall stand where ye may best see the hal serued. And so from thence brought me into a long gallerie, that stretcheth it selfe along the hall, neere the Princes Table. Where I saw the Prince set, a man of tall personage, of manly countenance, somewhat browne of visage, strongly featured, and thereto comlie proportioned in all lineaments of body. At the nether end of the same Table were placed the ambassadors of diuers Princes. Before him stood the Caruer, Sewer and Cup-bearer, with a great number of Gentlemen-waiters attending his person. The Vshers making place to strangers of sundry Regions that came to behold

behold the honour of this mighty Capitaine. After the placing of these honorable Guests, The Lords Steward, Treasurer, and keeper of Ballas seale, with diuers honorable personages of that Nobilitie, were placed at a side Table nere adioyning the Prince on the right hand. And at another Table on the left side were placed the Treasurer of the household, Secretarie, the Princes Serieant of Law, the foure Maisters of the Reuels, The King of Armes, The Deane of the Chapell, and diuers Gentlemen Pensioners to furnish the same. At an other Table on the other side, were set the Maister of the game, and his chiefe ranger, Maisters of household, clearks of the greene-cloth and checke, with diuers others strangers to furnish the same. On the other side against them, began the Table, the Lieutenant of the Tower, accompanied with diuers Captaines of footebands and shot. At the neather end of the hall began the Table, The high Butler, and Panter, Clearks of the kitchen, Maister Cooke of the priuie kitchen, furnished throughout with the souldiers and Guard of the Prince. All which with number of inferior officers placed and serued in the hall, besides the greater sort of strangers, sparr to write. The Prince so serued with tender meates, sweet fruits and dainty delicates, confectioned with curious Cookerie: as it seemed wonder, a world to serue the prouision. And at euery course, the Trumpets sounded the couragious blaste of deadly warre, with noise of Drum and Pipe, with the sweet harmony of Viollens, shakboxes, recorders, and cornets, with other instruments of Musicke, as it seemed Apolloes harpe had tuned their stroke. Thus the Hal was serued after the most antient order of the Iland, in commendation whereof I say, I haue also seene the seruice of great Princes, in solemne seasons and times of Triumph, yet the order heereof was not inferiour to any. But to proceede, this Herehaught *Pallaphilos*, euen before the second course came in, standing at the high Table, said in this manner, The mightie *Pallaphilos* Prince of Sophie,

Sophie; high Constable Marshal of the Knights Templers; Patron of the honorable order of Pegasus; and therewith crieth a largesse. The Prince praising the Herchaught, beautifully rewarded him with a chaine to the value of an hundred Talents. I assure you I languish for lacke of cunning ripely to vtter that I saw so orderlie handled, appertaining to seruice. Whetefore I cease and returne to my purpose. The supper ended and Tables taken vp the high Constable rose, and a while stood vnder the place of honour; where his atchieuement was beautifully inbrodered and deuised, of sundry matters, with the ambassadors of forren nations, as he thought good: Till *Pallaphilos*, King of Armes came in, his Herchaught, Marshall, and Pursuant, before him; and after followed his messenger and Caligate Knight, who putting off his coronel made his humble obeisance to the Prince, by whom he was commanded to draw nere and vnderstand his pleasure. Saying to him in few words to this effect. *Pallaphilos*, seting it hath pleased the high Pallas to thinke me to demerite the office of this place, and thereto this night past, vouchsafed to descend from heauen to increase my further honor, by creating me Knight of her order of Pegasus, as also commanding me to ioyne in the same Societie, such valiant Gentlemen throughout her prouince, whose living-honor hath best deserued the same, the choise whereof most aptly belongeth to your skill (being the watchman of their doings and Register of their defarts) I will ye choose as well throughout our whole armies (as elsewhere) of such speciall Gentlemen, as the Gods hath appointed, the number of xxiiii. and the names of them present vs, commanding also those chosen persons, to appeare in our presence in Knightly habite, that with conueniencie we may proceed in our purpose. This done, *Pallaphilos* obeying his Princes commaundement departed. And after a while returned, accompanied with xxiiii. valiant Knights, all apparelled in long white vestures, with each man a Scarfe of Pallas colours, and them

them presented with their names to the Prince, who allowed well his choise, and commanded him to do his office: who after his duty to the Prince, bowed towards these worthy personages, standing euery man in his anciency, as he had borne Armes in the fildes, and began to shew his Princes pleasure with the honor of the order, much to this effect. If valiant: the action of vertues deedes, *Achilles* power in field, or *Phirrus* policy in Campe, or *Scipius* fortune in manly Conquest, deserue statues of perpetuall memory: Then you whose force Fortune followeth, whose prowesse spreads abroad, whose conquests great, filleth the world with admiration, deserued to be Crownded with renowne. That by polittique gouernment, and long tryed skill, haue happily atcheiued, that by others was attempted. Like the inheritous of those ancestours, who for the common state; neyther spared labour, losse of liberty, nor life, and all in aduancement of the same, whose bodies, although now dead, yet their vertue liues aloft, to the honour of you their posterity. And as we see the forworne stocke clasping the yong and happy graft, closeth his shaken rittes, and is reuiued as yong againe: So you, as blowing buds of perfitte roote, whose vertues keepe moyst the old honor, pursue the tryed steppes of so good beginning, and haue attained (to your great honour) in time to bring forth, so happy gouernment as we now behold with admiration: so placed in toppes of high estate, as *Pallas* had couched the corner stone, which cannot swerue, if courage linked with Loyalty, fayle not to support. Which if it happen (as the Gods forbid) the honour gained with losse of so many friends, bloud of mighty enemies, destruction of so many rich Regions, fertile soyles, populus Cities, heaped together in so many yeares, shal in a moment turne your conquest to perpetuall infamie, with ruine of the whole. For that State is well gained, which honour continueth. The Prince well weighing this worke, so Great, so New, obtained with so many perils, euen tempered with

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bloud

bloud of so many enemies, cannot assute it selfe with many friends: Neyther long abide without that vnity, wherein it had his being, hath therefore chosen by Oracle deuine, a Sonet of *Pallas* Knights, answering her nature and condition, whereas she is Daughter to mighty *Ioue*, nothing inferiour to her Father, so policy to her is proper: That the rather those naturall powers (armed Wisedome) working in you her Knights; Yee may like Souldiours of so mighty a Patronesse, continue and aduance the glory already gained: which brought to ripenesse, you shall be partakers of the fruit heerein, with one yoake to lead forth, and liue in one consent, not as slaues, overwhelmed with the drunken dregs of slouth: Neither as subiects to greedy gaine, but as free borne, of Noble mindes (vnspotted in filth of this vain life) prease on as companions in Armes. That he of you, and you of him, being seuerall members, may create and conioyne one vnseperable body, as the whole may support the parts, each part seruing his place to vphold the whole. For things deuided carry their onely strength, which being together, double their enduring. This vnion a knot indissoluble, linked with your consents in so honourable a fellowship is a sure shield to this estate, against all throwes of Fortune. This vnion perfectly rooted, may so thoroughly worke with euery of you, as with the Fathers Patrimony, the same may discend to the posterity. So as your loyalty linked with fidelity to this estate and honor, may seeme to haue no end. This perfected: the rest of the building must needs become inuincible. To the well framing whereof, yee are coupled in amity, the entry, & harborough of high honour. And as heeretofore, those workes of Nature, haue well declared you fraught with Noble mindes: so hope I heereby, yee will nothing decline from auncient Fame, neyther become forgetfull of so great a benefite, nor as forweariied. Souldiours, betake you to carelesse rest: but rather follow Fortunes ensigne with offered occasion, to preferre your common wealth. Considering that vali-

ant courages suffer no perill vnattempted to encrease their double honour, that when the body is dead, the same yet liueth with Gods, the onely pisse of whose praise kindled the heart of *Ninus* to establish *Thassirian* Monarchy, *Arbassus* to translate the same to the *Medes*, *Cyrus*, to the *Persians*, great *Alexander*, to shoulder it to the *Macedonians*. And lastly stirred the *Romaine* courages, whose name thundered *Rome*, to the terrour of the world : to daunt those mighty Nations, & forced them to yeeld their Conquests, Roome, and Honour : So in al times and ages, and amongst all Nations, prowesse preuailed, & pollicy ruled with high honour in Triumph. And the Noble mind whose restless head seeleth no trauaile seeketh to attaine Fame, the reward of glory and conquest : wherefore hauing presently a Prince, a guid to your well doing, a Patron of true Nobility, no lesse skilfull in Martiall feates, then ready with armed hands in your defence and honour, whose magnificence, this enriched Escoccheon, authorized by trouth and men of my skill, doth sufficiently declare. Although to the worthinesse I cannot shew soorth the excellency thereof, yet in discharging my duty to Armes, I will seeke what may bee found, following the plainé paths of the bearer. And as heereunto, I am not ignorant of the diuers kind of emblazure, with their distinctions vsed in Heroycall discipline, some by colour and mettall, stones of vertue, as by the Heauens themselues, so meane I not to handle the baser manners. But rather following the excellency of the person (whose honour I haue in hand) vse the emblazure thereof by heauens fittest for the cote of so Noble a Prince, and leaue the inferior sorts, as meete for meaner personages. And thus much said in effect, he shewed the atchieuement with his rod, and proceeded to the emblazure of the whole cote, briefely expressing the particular causes, of bearing every part thereof.

The high and mighty Constable beareth *Mars*, a chiefe

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indented two bars Sol, on a Scutcheon of pretence, *Ioue*, and two Flashes, Sol, a Dragon *Mars*, an Eagle *Saturne*, vnder one imperiall Crowne, all within a collar accideled, deuised with double P.P. endorsed with a Tablet of the order of *Pegasus*. The Targe of the highest Goddesse Pallas, of Christaline colour, set on a Torse, *Luna* and *Ioue*, mantelled Saphier, doubled Pearle. All which assisted are by the strong *Hercules*, and skilfull *Atlas*. And then beganne hee to shew the causes of bearing of euery peece, as he emblazed them.

This first part of the shield, uttereth vnto you the beholders, that by the Gewly field, with Chiefe, and Barres, Or, is signified the furious and Armed *Mars*, whose glowing heft, thirst bloody reuenge. Yet herein such power, not wholly ruling, barred by pleasant Sol, whose countenance carrieth mirth, & lightly bringeth ioy, to the face of the whole earth, whose nourishing heates suppress the cruell clouds of dame *Ioues* cloudy ayre, enemy to al buds and plants, that in time they may yeeld ripnesse to mans reliefe. Resembled is to the condition of this Prince, that as hee is fierce and fiery *Mars*, armed with Targe and sword, to oppress Tyranny and Gorgon Nations, the enemies of vertue, and quiet gouernment: so likewise by bloody punishment, to teare the bowels of their rooting lusts, and quench his hot desire, whose cursed members so disscuered, bringeth ioy to the iust, and peace to the whole body, that each may duly yeeld to the common head. Also by Sol, is further signified his exceeding bounty, rewarding with honour the deseruing Capitaine, as further declareth his line and progeny, taking roote from *Ioue*, by lineall descent. Heire to *Proculus*, sonne of *Cadmus*, sonne of *Phormio*, son of *Nomus*, lineall heire to *Perseus*, Capitaine and Brother to *Pallas*, conquerour of the fowle Gorgon, sonne of his Father, the high God *Iupiter*, begotten of *Diana*, inheritries to his Daughter *Pallas*, ingendred of his own braine. Who, as he is descended from these, by naturall procreation, so their

their proper Titles, Patrimony and Fortune, he iustly doth possesse, wherein discending from the first root, to his own name, I will recite every seuerall Title, agreeable to every seuerall name after the nature and chaunce of theis liues. And so in order of discent, ioyne them together in forme of a stile, wherein ye shal perceiue our Prince, the very heire of true Nobility by naturall procreation.

Iubiter : Solus summa felicitas. Pallas : Sapientia & Fortitudo. Persens : Politia & magnanimitas, Nomos : Racio & Iustitia. Phormio : Patientia & labor. Cadmus : Exilium & aduersa victoria. Proculus industria & Fortuna, Palaphilos : virtus & scientia.

All which naming *Pallaphilos*, and so ascending vpwards maketh this stile and title of your Prince. The louer of Wisedome, leader of Fortue, victor to wauering chaunce which patience directeth with ruled Lawe. Till preuailing pollicy set on by courage giue, th the ouerthrow to tyranny, placing Wisedome to subdue chance, and gouerne al in all. And as in the shield, the Azured fiele is resembled to the mighty *Ioue*, whose excellency by nature is compared to the cleere firmament, being of it selfe the most pure worke of the Almighty, supporting the shining Planets with all the orderly motions thereof, so it sheweth the peerelesse Prince his orderly moouing, with prouident pollicy, and singuler Iustice, the pure image of *Pallas* Kingdome. And as in the Azured heauen, *Dan-phœbus* hath his being: that rising in the East, throweth his reflections against the West, and giueth light throughout that whole, that our dimme sight might behold the wonderfull worke of the workman: So in this simple shield, the flasquet Gold, yeeldeth foorth in the purity of the Azured field therein contained. Signifying the shining prouesse reigning in the hearer, whose acts by Armes make cleere th' excellency of the person, ioyfull the beholders. And the fiery Dragon with Eagle Sable nowed vnder a crown imperiall, the one chiefly ruling, foreth in lofty Skies, the other of more vnweldie

substance abideth amongst men, fierce and terrible, whose one care fast clapped to the earth, and taile stopping the other, withstandeth the Enchanters drift, wel discloseth his subtile nature, are yet thought two mighty contraries here made one: resembled to the Crowned (*Pallas*) chiefe gouernor vnder the highest firmament, and lowest earth, ruling all contraries by one power, Wisedome withdrawing each force by mutuall accord, to serue place with their peculiar property for mans reliefe and want. The enuironed order of *Pegasus* pendant vpon a coller accideled, deuided with P P. endoried, declareth compassing foresight, constant in loue of wisedome, whose name vttereth his nature by P P. endoried, *Palaphilos* Patron of *Pegasus*: which is to say Wisedome, the wellspring of Fame, agreeing with his word, *Volat alta ad Sidera virtus*. And the Targe of the mighty *Pallas* of Christaline colour, set on a Torse *Luna*, and *Ioue* manteled *Sapheir*, dubbed *Perle*, signifieth that this Targe of the celestiall Gods, sheweth thincestious life and filthy act, committed by *Medusa* Daughter to King *Phorcus*, who spared not a publique place for holy rites. Yea, the secred Temple of *Minerua* to practise her filthy lust, with that same God *Neptune*, whereof as shee openly fled the discipline of womanly shamefastnesse, shee was by the Gods decree for her so foule a fault, bereft of all dame Beauties shape, with euery comely ornament of Natures decking. The glyding eye framed to francies amorous lust, turned was to wan and deadly beholding. And for those golden and crisped lockes, rose fowle and hideous Serpents, the worst of wayward Aspes. Thus euery seemely gift transformed into loathsome annoyance of a beautifull Queene, is made a beastly Monster, horrible to mankinde, a myrror for *Venus* Minions. So the darke sences of that Gorgon lady, whilest wondering at the monster of her own shape, that shee beheld in the shining shield of her enemy, was suddenly bereft of al those her wonted witchings. And now not able to alter the present enemy, into her crooked forme

forme after the wonted manner, stood thus amazed, till seuered was her ougly head borne in *Pallas* Targe, from the carion body to pay the debt of her deserued trespassse. This sheweth to you a Prince, a Patron of vertue, the very knight of *Pallas*, whose zealous affection preserueth Religion: whose chaste disposition, defendeth places consecrate to Gods from filthy prophanation. And the offenders therein, with destruction of themselves, as Monsters of nature, bee plagueth with perpetuall infamy: whose dispatch giueth place to vertue, raising Fame to the glory of Honor prepared for euer. And as the Torse is by nature wreathed with pure colours of wise *Ioue* and Pale *Luna*, Mantelled of the first, doubled of the second, so it vttereth the naturall hasty behauiour of the bearer, neyther abounding in hot desire, neyther oppressed with quamy colde, apt to vnweldy sloth. But with interchangable gouernment of each disposition, suppressing the growing pride of both; who is found of modest behauiour appareled with Mantell of Secrecy and Counsell, by *Pallas* help, to him a naturall garment. All which by *Atlas* & *Hercules*, the one for knowledge in the Heauens, the other for his xii. monstrous Labours, to the profit of mankind, are said to sustaine the world vpon their shoulders, vttering to vs hereby the further properties of *Pallas* Souldiour to be skilfull in knowledge, and able to abide the trauels of the earth. So haue you her Knights, an armed *Mars*, a Champion pollitique in field to fight, or at home to defend, an ordered Iusticer without respect. Mercifull to the meeke, enemy to monstrous tyranny, bountifull to the vertuous, & clothed with secrecy & Counsel, the chiefe Dominatour in earth and skies. Who so ruleth the whole as no part may fall, agreeing with his deuise, whose vertue shineth by fame in the house of honor. Such a Prince your companio in order, is no where found. So mighty *Mars* doth gouerne you as the golden Sphere hath not disclosed, whose wisdom leadeth *Salomon*, whose conquests excell *Alex.* whose labors to *Hercules* are nothing inferior: whose

yoaketh the mighty and maketh free the bound, to whose
gouernment euery estate offereth vrequired, their obedi-
ence. All which, time hath tryed, and your eyes haue made
true, wherein the duty of mine office vrgeth me not to be
silent, especially being of Pallas faction. An auncient Sol-
diour, preferred by skill to office of Armes, whose coun-
tenance carrieth with it authoritie to iudge of Nobilitie,
and Acts martiall tending to honour. So holden in the first
age, as reuerenced by *Libian* fathers, honoured by great
Alexander, supported by *Octavian* the Emperor, crowned
by *Charles* the great, and confirmed by the Law of Nati-
ons, registers of troth: whose duty is in battaile to iudge
without corruption, to attribute without regard, to con-
tinue to posteritie, and preferre to fame the victorious de-
serued honour: wherefore the Fowles in the aire, Beasts
in earth, fish in seas, with all dame Natures motion, wit-
nesse *Pallas* wisedome. And bid me pronounce the honor
of this estate with glory and fame perpetually to endure.
Approach ye therefore, approach ye Noble Gentlemen,
who serue so mighty a patronesse, with so worthy a Cap-
taine in so high a fellowship. And receiue the gwerdon of
your trauaile, the honour now offered: that your liuing
fame may neuer perish, till couching cowardise by shame-
full flight, and raging vice, by deadly dent, are forced to
flye the face of the whole earth. Then your vertue shall
prick forth *Pegasus* to liue aloft with Eterne felicitie, who
ruleth all in al. Thus his perswasion ended, they were cal-
led forth one by one according to their auncienty, and vp-
on euery one attended seuen Knights that bare the peeces
of his Armour. And kneeling in open sight was by the
Herehaught, armed with the helme of Fortitude, who
bad him manly to abide by wisedome, the blustering blasts
of swelling Enuy, and froward fortune. Then was he like-
wise armed with the breastplate of Courage; that willing-
ly he should pursue vice, fearing no perill, being armed
with vertue. After to him was deliuered the Targe of *Pal-
las*

las for his defence, manfully to invade, or politickly to defend. Then was he girt with the sword of Iustice, to measure by desert, and cut short the monstrous head of growing Pride. Then were deliuered to him the spurs of Speed, to pricketh therewith the horse of Fame. Then was he couered with the Mantell of *Pallas* triple colours, Argent, Or, and Purple: that by simple trouth, secret counsell, and good aduise to forecast ere he attempt, and then by speede to prosecute with effect. Then lastly was put about his necke, the coller of *Pallas* order, with pendant *Pegasus*, to linke together with louing consent, his armed defence. That so by *Pegasus* he might to Honour mount, a place for a verteous Conquerour. And for better assurance hereof, Trough held the sword, whilst he was sworne by the crosse thereof, which was thus.

Wisedome the guide of armed strength,

Up-rise your Knightly name:

By force of promise haue, to clymb

The lofty Tower of Fame:

Advanee your honours by your deeds,

To liue for euermore,

*As *Pallas* Knights, by *Pallas* helpe,*

**Pallas* serues ye therefore.*

And this ended, the high Constable dubbeth him with sworde, bidding him arise Knight, by liuing vertue, All which obseruations finished, *Pallaphilos* biddeth them go offer to *Pallas*, the first fruits of their gotten vertues, giuing thanks to the Goddesse with sacrifice. And so they departed towards the Temple in such order as they came, sauing accompanied with two Noble men, to euery of them. And before them were all sounds of Mars his Musicke and Officers of armes in their order, their sacrifice done, they returned in like sort to *Pallaphilos* Hall, where they prepared prices of honour for Tilt, Turney, and such Knightly pastime. And after for their solace, they masked with Beauties Dames, with such heauenly harmony, as if

Apollo

Apollo and *Orpheus* had shewed their cunning. At length the high Constable departed the Hall, anon after, the Squires for the body prepared to rest. And the Vssers commanded to auoide, and so I departed to *Pallaphilos* lodging, where I lackt no entertainment. *Le.* Sir I thanke you for this good report, so well disclosed, as me thought, when you were telling, I saw the things doing wherein I commend your memory that seemeth not to omit any thing, but rather vttering word by word as they were done. *Ge.* You know it belongeth to the Office of Armes, to make true reports (especially in matters of high honor) least by corruption he defaceth things well done, & thereby giues occasion to restlesse Enuy to spew her poyson to Honours blemish, which I assure you should be to his great rebuke, for an Herchaught must attend with Linceus eyes in drifts of Princes doings, wherefore I vse to note in Tables, such things as I heare and see them do, and in such order, as I will be sure to omit none. *Le.* Sir it doth so appeare. And sorry I am that latter time hath wrought no newer matter that we likewise might spend a longer time in report thereof. *Ge.* Why, are ye not yet satisfied with matters of honour? *Le.* No surely, my desire is more now then when you first began. *Ge.* Well then, I will some other time when leasure may serue vs both, run ouer one peece more that yet I haue in store. *Le.* Marry sir, no time better then euen now, for I can well attend it. *Ge.* No soft, you must thinke all shrewes at home be not asleepe, wherefore I will hie me hence. The day passeth on, the meate burneth, my wife chideth, and except I hast me home. I may chance to haue *Socrates* showre. *Le.* Mairie God defend. *Ger.* Nay, I would it were past, for (they) say after a storme commeth a calme.

Le. In good faith ye halfe discourage me to linke my selfe with such a clog, least when I would be farthest off, I should finde it about my head. *Ge.* Well try when you will and you shall finde a shrew or a sheepe, and therefore while
time

time now serueth no better to vtter the rest I haue to say, I will leaue you till my returne. *Le.* With most hartly thanks for this my last farewell, I wish you well to fare, and also to haue as much of euery one, as shall haue instructions by this my learning. *Ge.* It is enough, God be with you. Now (*Golightly*) the Pursuant is gone. I thinke surely he is like to be cunning, if he meete with a good Herehaught, which he is not like to doe if he sayle with a southeast winde into *Flanders*. For as *Diogenes* calleth a rich man without learning a sheepe with a Golden fleece: so are they but countenanced by their gay cotes: such he ment as serued the place that haue not the cunning to adde or subtract but if he come where cunning is, he will take his part. For he hath vsed three things that maketh the Scholler better learned then his Maister. As often to demaund questions, to keepe them well in memory, and to teach them againe to other.

Gentlemen, now sith the Pursuant is gone, I wil shew you the figure of an Herehaught in hast, in his apt apparell: such one as King *Edward* the third made, for bringing him good newes from Brittain to Douer. By which figure you shall perceiue, that Herehaughts may haue all honourable shifts, that possible may serue thereto. As in my time and of late yeres, I saw an Herehaught for lacke of the Queens cote of Armes, take two Trumpet banners and laced them together, and so serued. I count him better Herehaught, and better apparelled, then this that standeth here. And for that shift making, most worthy to be remembred perpetually amongst Herehaughts, and to be writen of in Chronicle for euer. For at that time, it was as effectuell, as though he had had the Queenes Royall cote of Armes. And though this Herehaught stand thus: account him not so bare of knowledge of this Art, as it seemeth to you, he is of apparell.

And

And who that can do the same (Golightly) shall become his Scholler, vntill he haue learned as much of him, as hee hath already learned heere, and take him for his soueraigne Maister. This Herehaught is no Steganographier, his name is *Panther*, an Herehaught to the late Queen of *England*, and serueth for her Dutchy of *Normandy*: which seigniory, all *English* men are bound to honour, not onely because the most part of the Gentlemens auncestours that are now, came from thence with King *William* the Conquerour, and were *Normaines*: but for the sweete reuenues set from thence at diuerse times by force of Armes, which hath beene richer to *English* Souldiours then the spoyle of the *Sammises* was to the *Romaines*, who were armed in Gold and Siluer. For in the time of King *Edward* the third, at one voyage, his Souldiours were so laden with pray of Armes, as they esteemed nothing but gold, siluer, & Estrich-fethers.





The Herehaught that you see here, in a chemise blank, powdred and spotted with Mulletts Sable, which of the old Herehaughts is tearmed Geratly. He is shielded with one Escoccheon of England, first borne by the Queenes ancestor, holy *Edward* King and Confessor. And whilst this Herehaught telleth of the banner, which is Gold, a Panther in his proper colour regarding: he friendly warneth the Herehaught, with the words contained in the face of the same banner. Where-unto the Dragon replieth, as appeareth in the scrole: vnto whom the Herehaught answereth, as in the long square vnder all appeareth. The Herehaught thinketh himselfe to be euested in a good core of Armes, presuming vpon the Law. For *Bartoll* saith, in time of neede, a man may take his shirt, and blot it full of spots, and that is very good Armorie. The Panther of all other, is most amiablest, for by the sweete breath of his mouth, and the odoriferous sauour of his body, all Beasts are drawne to him. And as the Magnet by his vertue draweth to him the Steele: so doo all Beasts follow him for the beauty of diuers goodly colours, whereby they thinke themselues neuer satisfied with the beholding thereof. And therefore they reuerence him as becommeth liege people to their Soueraigne. Sir *John Freysart* writeth, that Sir *Robert Knowles* found in the Towne of Anser in Brittain certain skins of this beast, which were valued at 5000. mottions of Gold. This much I thought good to speake, because the value of this Noble beast should be onely esteemed according to his rare worth. Such is the vertue likewise thereof, as there is no pestilent sauour that may breede infection in the place where the same is hanged. The Dragon who holdeth the banner, well may he be put in trust therewith, For as all Beasts most feare him: so tremble they at his gast countenance. Though he in like manner do feare the Panther so much, as he flyeth from the aire of him: yet here he standeth to his charge, giuing example to you that be Gentlemen that haue receiued the

Sacrament

Sacrament of Knightly dignitie (for so hath it beene called euen so long after Christs birth) to vphold the banner, and maintaine the quartell of your Queene. Learne of the blacke Prince, who said, that his enemies should not finde him closed neither in Towne or Castell, but in the plaine field. When you therefore shall be victors, with spite doe not dishonour any other Princes banner. Considering in what despite, the Duke of *Austrie* tooke the treading of his banner vnder foote, which was of meere chance, but King *Richard* the first might say, of euill hap. Because he was not only imprisoned of his body long time, but it cost him an hundredth thousand pounds: which was, by the fraude of the Frenchmen, and of the couerousnes of the *Almaines*; vnto whom Sir *John Freysart* saith, Cursed be the *Almaines*, for they are people without pittie or honor. So are they now not onely tamers of Princes, but slaughter-Butchers ouer subiects; and kil & shed Christian blood for wages. Against whom with all enemies to the Realme, as Sir *John Freysart* saith, let English Archers shoote wholly together, that those swart Ruters may be ouerthrowne both horse and man, with all their Daggess and pistoliess. And now to proceed further. But is returned to the banner, whereof I spake, I say vnto you, none can by order of Armes, tread vnder foote, or put to vile vse, any Christians banner: you may if occasion be giuen erase it, and for Treason reuert the same, but not wilfully to pollute any signe or token of Armes. Therefore Gentlemen should not suffer Little *John*, or Much the Millers sonne, to be atraied in cotes of Armes, as I haue seene some weare at Whitfontide in May-pole mirth, which haue bin pulled downe and giuen to them, by the Church-wardens of Gosham. Who not onely by a long deliberate doubt, drowned an Eele, but by aduise of *John* of the same Towne banished a snail: which deed done, he was demanded of the townsmen, what it was: quoth *John*, it is either something or nothing. None do more hurt to the memory of you.

your auncetors then such or such like of whom it grieveth me to tell off. But to returne to the Herehaught, who hath listened long while to heare the talke of *Gerard* and *Leigh* and hath gathered their communication in writing: And he knoweth well that the Art of Logicke was not of one mans doing. For *Permenides* began the same; *Plato* augmented to it, but *Aristotle* finished it in a full furniture: to this Herehaught, not worthy to valace the Buskinne of *Permenides*, or to hold the Candell to many Herehaughts that he could name, and Gentlemen in England borne, hath begun this booke of the Arte of Arts in London language and ended it in Fleet-strete, not at the signe of the Dog in the mainger, but vnder the banner of the Panther, and so hath put it to Fames forge the ninth houre, of the ninth day, of the ninth moneth. Expecting now daily that *Plato*, or one like, to correct and augment the same, and then after for an *Aristotle* to finish the worke. Further, the same Herehaught prayeth all Gentlemen to note the saying of *Marcus Tullius Cicero*, where he biddeth them haue in minde, how farre the dignitie of mans nature excelleth the condition of brute Beasts, which as they are but signes of honour, and honorable houses: so are they not so much to be boasted of as the honorable bearing of them without reproach. For as the same *Tully* saith, the Maister of the house is not made worthy by his house, but the house is honorable for the Maisters sake. As the iiii. honorable houses of the Innes of Court, which are honored for the Gentlemans sakes that be therein vnto whom with reuerence I give this my disordered booke, with humble petition of pardon for my presumption, as to such as best can iudge therein. Like as Science and cunning is the onely good thing of the world: so is ignorance the onely euill, the which is so distant from you in such a number of degrees, as neuer like to come nigh you. Wherefore as *David* saith, all people may clap theis hands and reioyce, that they haue such good Iudges, Magistrats and

and Iustices, sprung out of these *hats*, of honor whereby they are the more bound to pray God for your continuance: for the wealth of the Realme, and quietnesse of the same. Herein I might compare your state (but that you are men) vnto the heavenly *Seraphes*, for that you haue the three things that *Seraphes* haue, that is, Order, Cunning, and Working. In your Order is Office, In your Cunning, readines, and in your working is service. Without order, presumption is the worke: without worke, negligence is the order: and without cunning, the worke is then reprobable, and the order is vnprofitable. And therefore as well in order, as cunning in working, euery *Serarchie* followeth the conformitie, and likenes of God, who made vpon Mount *Horeb*, three the most ioyfullest hearts that euer were on earth. Him we beseech to graunt the King, with the three estates of this Realme, ioyfully to behold the glory of his countenance in heauen, with the nine orders of Angels: Thereunto let euery English man say, Amen.





The way to vnderstand Tricking.

THe olde order in Tricking of all manner of Armes, is to vse one letter for one word. It is necessary for heroicall Artificers. Asby example. The Kings Maiesty of England beareth quarterly France and England. The first, B. Flowers de Leuse O. The second, G. three Lyons passant O. The third as the second, the fourth as the first.

O. Or.	Yellow
A. Argent.	White
G. Gules.	betweene Red and Tenne
B. Azure.	bright Blew
V. Vert.	Greene
P. Purpure.	Purple
E. Ermine.	white powdered with Blacke
Es. Ermines.	Black poudred White
T. Tenne.	Orange colour
M. Sanguine.	Murrey
Pr. Proper colour.	Naturall
BB. Blew.	Sad Blew

FINIS.

LONDON

Printed for Iohn Iaggard, dwelling neere the Temple Gate at the signe of the Hand and Starre. 1613.

1. A Calf 2. A Sheep 3. A Pig 4. A Bird 5. A Fish
 6. A Frog 7. A Snake 8. A Lizard 9. A Tortoise
 10. A Crab 11. A Spider 12. A Beetle 13. A Fly 14. A Bee
 15. A Wasp 16. A Ant 17. A Caterpillar 18. A Mole
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 799. A Wasp 800. A Ant 801. A Caterpillar 802. A Mole
 803. A Toad 804. A Frog 805. A Snake 806. A Lizard 807. A Tortoise
 808. A Crab 809. A Spider 810. A Beetle 811. A Fly 812. A Bee
 813. A Wasp 814. A Ant 815. A Caterpillar 816. A Mole
 817. A Toad 818. A Frog 819. A Snake 820. A Lizard 821. A Tortoise
 822. A Crab 823. A Spider 824. A Beetle 825. A Fly 826. A Bee
 827. A Wasp 828. A Ant 829. A Caterpillar 830. A Mole
 831. A Toad 832. A Frog 833. A Snake 834. A Lizard 835. A Tortoise
 836. A Crab 837. A Spider 838. A Beetle 839. A Fly 840. A Bee
 841. A Wasp 842. A Ant 843. A Caterpillar 844. A Mole
 845. A Toad 846. A Frog 847. A Snake 848. A Lizard 849. A Tortoise
 850. A Crab 851. A Spider 852. A Beetle 853. A Fly 854. A Bee
 855. A Wasp 856. A Ant 857. A Caterpillar 858. A Mole
 859. A Toad 860. A Frog 861. A Snake 862. A Lizard 863. A Tortoise
 864. A Crab 865. A Spider 866. A Beetle 867. A Fly 868. A Bee
 869. A Wasp 870. A Ant 871. A Caterpillar 872. A Mole
 873. A Toad 874. A Frog 875. A Snake 876. A Lizard 877. A Tortoise
 878. A Crab 879. A Spider 880. A Beetle 881. A Fly 882. A Bee
 883. A Wasp 884. A Ant 885. A Caterpillar 886. A Mole
 887. A Toad 888. A Frog 889. A Snake 890. A Lizard 891. A Tortoise
 892. A Crab 893. A Spider 894. A Beetle 895. A Fly 896. A Bee
 897. A Wasp 898. A Ant 899. A Caterpillar 900. A Mole
 901. A Toad 902. A Frog 903. A Snake 904. A Lizard 905. A Tortoise
 906. A Crab 907. A Spider 908. A Beetle 909. A Fly 910. A Bee
 911. A Wasp 912. A Ant 913. A Caterpillar 914. A Mole
 915. A Toad 916. A Frog 917. A Snake 918. A Lizard 919. A Tortoise
 920. A Crab 921. A Spider 922. A Beetle 923. A Fly 924. A Bee
 925. A Wasp 926. A Ant 927. A Caterpillar 928. A Mole
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 934. A Crab 935. A Spider 936. A Beetle 937. A Fly 938. A Bee
 939. A Wasp 940. A Ant 941. A Caterpillar 942. A Mole
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 953. A Wasp 954. A Ant 955. A Caterpillar 956. A Mole
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 967. A Wasp 968. A Ant 969. A Caterpillar 970. A Mole
 971. A Toad 972. A Frog 973. A Snake 974. A Lizard 975. A Tortoise
 976. A Crab 977. A Spider 978. A Beetle 979. A Fly 980. A Bee
 981. A Wasp 982. A Ant 983. A Caterpillar 984. A Mole
 985. A Toad 986. A Frog 987. A Snake 988. A Lizard 989. A Tortoise
 990. A Crab 991. A Spider 992. A Beetle 993. A Fly 994. A Bee
 995. A Wasp 996. A Ant 997. A Caterpillar 998. A Mole
 999. A Toad 1000. A Frog 1001. A Snake 1002. A Lizard 1003. A Tortoise
 1004. A Crab 1005. A Spider 1006. A Beetle 1007. A Fly 1008. A Bee
 1009. A Wasp 1010. A Ant 1011. A Caterpillar 1012. A Mole
 1013. A Toad 1014. A Frog 1015. A Snake 1016. A Lizard 1017. A Tortoise
 1018. A Crab 1019. A Spider 1020. A Beetle 1021. A Fly 1022. A Bee
 1023. A Wasp 1024. A Ant 1025. A Caterpillar 1026. A Mole
 1027. A Toad 1028. A Frog 1029. A Snake 1030. A Lizard 1031. A Tortoise
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 1093. A Wasp 1094. A Ant 1095. A Caterpillar 1096. A Mole
 1097. A Toad 1098. A Frog 1099. A Snake 1100. A Lizard 1101. A Tortoise
 1102. A Crab 1103. A Spider 1104. A Beetle 1105. A Fly 1106. A Bee
 1107. A Wasp 1108. A Ant 1109. A Caterpillar 1110. A Mole
 1111. A Toad 1112. A Frog 1113. A Snake 1114. A Lizard 1115. A Tortoise
 1116. A Crab 1117. A Spider 1118. A Beetle 1119. A Fly 1120. A Bee
 1121. A Wasp 1122. A Ant 1123. A Caterpillar 1124. A Mole
 1125. A Toad 1126. A Frog 1127. A Snake 1128. A Lizard 1129. A Tortoise
 1130. A Crab 1131. A Spider 1132. A Beetle 1133. A Fly 1134. A Bee
 1135. A Wasp 1136. A Ant 1137. A Caterpillar 1138. A Mole
 1139. A Toad 1140. A Frog 1141. A Snake 1142. A Lizard 1143. A Tortoise
 1144. A Crab 1145. A Spider 1146. A Beetle 1147. A Fly 1148. A Bee
 1149. A Wasp 1150. A Ant 1151. A Caterpillar 1152. A Mole
 1153. A Toad 1154. A Frog 1155. A Snake 1156. A Lizard 1157. A Tortoise
 1158. A Crab 1159. A Spider 1160. A Beetle 1161. A Fly 1162. A Bee
 1163. A Wasp 1164. A Ant 1165. A Caterpillar 1166. A Mole
 1167. A Toad 1168. A Frog 1169. A Snake 1170. A Lizard 1171. A Tortoise
 1172. A Crab 1173. A Spider 1174. A Beetle 1175. A Fly 1176. A Bee
 1177. A Wasp 1178. A Ant 1179. A Caterpillar 1180. A Mole
 1181. A Toad 1182. A Frog 1183. A Snake 1184. A Lizard 1185. A Tortoise
 1186. A Crab 1187. A Spider 1188. A Beetle 1189. A Fly 1190. A Bee
 1191. A Wasp 1192. A Ant 1193. A Caterpillar 1194. A Mole
 1195. A Toad 1196. A Frog 1197. A Snake 1198. A Lizard 1199. A Tortoise
 1200. A Crab 1201. A Spider 1202. A Beetle 1203. A Fly 1204. A Bee
 1205. A Wasp 1206. A Ant 1207. A Caterpillar 1208. A Mole
 1209. A Toad 1210. A Frog 1211. A Snake 1212. A Lizard 1213. A Tortoise
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 1233. A Wasp 1234. A Ant 1235. A Caterpillar 1236. A Mole
 1237. A Toad 1238. A Frog 1239. A Snake 1240. A Lizard 1241. A Tortoise
 1242. A Crab 1243. A Spider 1244. A Beetle 1245. A Fly 1246. A Bee
 1247. A Wasp 1248. A Ant 1249. A Caterpillar 1250. A Mole
 1251. A Toad 1252. A Frog 1253. A Snake 1254. A Lizard 1255. A Tortoise
 1256. A Crab 1257. A Spider 1258. A Beetle 1259. A Fly 1260. A Bee
 1261. A Wasp 1262. A Ant 1263. A Caterpillar 1264. A Mole
 1265. A Toad 1266. A Frog 1267. A Snake 1268. A Lizard 1269. A Tortoise
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 1298. A Crab 1299. A Spider 1300. A Beetle 1301. A Fly 1302. A Bee
 1303. A Wasp 1304. A Ant 1305. A Caterpillar 1306. A Mole
 1307. A Toad 1308. A Frog 1309. A Snake 1310. A Lizard 1311. A Tortoise
 1312. A Crab 1313. A Spider 1314. A Beetle 1315. A Fly 1316. A Bee
 1317. A Wasp 1318. A Ant 1319. A Caterpillar 1320. A Mole
 1321. A Toad 1322. A Frog 1323. A Snake 1324. A Lizard 1325. A Tortoise
 1326. A Crab 1327. A Spider 1328. A Beetle 1329. A Fly 1330. A Bee
 1331. A Wasp 1332. A Ant 1333. A Caterpillar 1334. A Mole
 1335. A Toad 1336. A Frog 1337. A Snake 1338. A Lizard 1339. A Tortoise
 1340. A Crab 1341. A Spider 1342. A Beetle 1343. A Fly 1344. A Bee
 1345. A Wasp 1346. A Ant 1347. A Caterpillar 1348. A Mole
 1349. A Toad 1350. A Frog 1351. A Snake 1352. A Lizard 1353. A Tortoise
 1354. A Crab 1355. A Spider 1356. A Beetle 1357. A Fly 1358. A Bee
 1359. A Wasp 1360. A Ant 1361. A Caterpillar 1362. A Mole
 1363. A Toad 1364. A Frog 1365. A Snake 1366. A Lizard 1367. A Tortoise
 1368. A Crab 1369. A Spider 1370. A Beetle 1371. A Fly 1372. A Bee
 1373. A Wasp 1374. A Ant 1375. A Caterpillar 1376. A Mole
 1377. A Toad 1378. A Frog 1379. A Snake 1380. A Lizard 1381. A Tortoise
 1382. A Crab 1383. A Spider 1384. A Beetle 1385. A Fly 1386. A Bee
 1387. A Wasp 1388. A Ant 1389. A Caterpillar 1390. A Mole
 1391. A Toad 1392. A Frog 1393. A Snake 1394. A Lizard 1395. A Tortoise
 1396. A Crab 1397. A Spider 1398. A Beetle 1399. A Fly 1400. A Bee
 1401. A Wasp 1402. A Ant 1403. A Caterpillar 1404. A Mole
 1405. A Toad 1406. A Frog 1407. A Snake 1408. A Lizard 1409. A Tortoise
 1410. A Crab 1411. A Spider 1412. A Beetle 1413. A Fly 1414. A Bee
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 1429. A Wasp 1430. A Ant 1431. A Caterpillar 1432. A Mole
 1433. A Toad 1434. A Frog 1435. A Snake 1436. A Lizard 1437. A Tortoise
 1438. A Crab 1439. A Spider 1440. A Beetle 1441. A Fly 1442. A Bee
 1443. A Wasp 1444. A Ant 1445. A Caterpillar 1446. A Mole
 1447. A Toad 1448. A Frog 1449. A Snake 1450. A Lizard 1

It be parted.

A quarter is halfe a bend and may not be charged but with
flowers or foyles.

In a bendlet you must put one fish.

Lozenges be always borne bendy.

When there are more pieces, than one you shall name
them, except there be about 3.

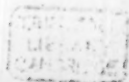
When billets are under the numb of 10 you shall tell
them.

A mullet must not be named of how many points
it is except it be of 6 points, it cannot be about 7

In a Book of Dutch arms I have found Argent three Pales
Gules borne by the name of Berchem. - which is the arms
borne in England by the Turlys.



D₆ missing





Argent a chevron vert
between 3 bezels sa: shining
or



Azure
Cable, two Staggs coun
ter tripping in fesse
or



Argent Three Pales
Gules. -

Singley



Azure, a barr argent, on
a chief of the same a
mullet of 5 l. below 2 heads



